HORACE: ODES

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INTRODUCTION.

§ 1. **Life of Horace.**—Quintus Horatius Flaccus, born December 8th, 65 B.C., was the son of a freedman, a *coactor*, or collector of moneys, occupying a small farm at Venusia in Apulia. The birth of Horace occurred after the enfranchisement of his father, so that he was *ingenuus, i.e.* the son of free parents; but nevertheless he incurred some cavil on the score of his parentage. At the age of twelve or thereabouts he was brought to Rome to receive the best education the city could give, and thus instead of attending the country school whither many of his superiors in station went, he became a pupil of some of the leading teachers of the senatorial and equestrian youth. In particular he records his school days with one Orbilius, whose cane was always in his hand. He went to Athens at the age of eighteen, that being to Rome what the English Universities are to us; and there he studied the Epicurean philosophy.

After the assassination of Caesar (44 B.C.) and the flight of the murderers, one of them, Brutus, met Horace at Athens, and appointed him to a command in the army of the republican party. That army was routed at Philippi in 42, and amongst the rest Horace left his shield behind him and fled for his life. When the victorious party of Octavianus (Augustus) shortly afterwards issued free pardon to the mass of the republicans, Horace immediately returned to Italy. He found himself ruined—his father dead, his farm confiscated, and himself without influence or property. He took the post of a clerk to the Quaestors, and turned to composing Satires, the only field of literature not already occupied by some contemporary writer. His verses caught

the attention of Vergil and Varius, who introduced him to Maecenas. The latter was, with Agrippa and Messala, at once a leading political figure and a warm patron of literature. He introduced Horace to the highest literary society of the time, including at different dates, besides Varius and Vergil and many lesser lights, the great names of Tibullus and Ovid. Propertius too was probably an acquaintance, but not a friend, of Horace. His patron also presented Horace to the Emperor Augustus, whom the poet long treated with respect without affection; and finally Maecenas gave him a small estate amongst the Sabine Hills, about fifteen miles from Tibur. At the latter place also the poet had a small villa; and between his farm, his villa, and Rome, he spent the remaining years of his life, dying on November 27th, 8 B.C., a few weeks after Maecenas.

§ 2. **His Writings.**—In giving his son so liberal an education the father of Horace must have trusted that he would one day turn it to good account. Unfortunately, the death of Caesar and the subsequent civil war occurred just at that period when the worth of that education would under happier circumstances have shown itself; and, as we have seen, Horace was driven to the merest drudgery for a living. His own disgust may have led him to indulge in the Satires, of which the first Book probably appeared about 35 B.C. The second Book followed in 30, and in the same year—the year after Augustus overthrew his last opponent, Antonius, at Actium—appeared the first of Horace's lyric compositions, the Epodes. The poet no longer had any excuse for writing satire, as he was already able to address Maecenas as *amice*, and was on the high road to fortune. The first three Books of the Odes appeared before the end of 23 B.C.; in 17 was written the *Carmen Saeculare*, an Ode to be sung at the celebration of the *Ludi Saeculares*, or Centennial Games; and between 17 and 13 was composed the fourth and last Book of the Odes.

The Epistles—letters to various friends in the form of verse—are in two Books: the first was published in 20 B.C.;

the date of the second is uncertain : only one thing is clear, that it was not contemporaneous with Odes, Book IV., but was written either between 20 and 17, or at some date after 13. The date of the *Ars Poetica*, which is sometimes called the Third Epistle of the Second Book, or the Epistle to the Pisos, is equally uncertain : till recent years it was looked upon as unfinished, but editors now generally date it 20 or 19 B.C.

§ 3. **Chronological Summary of Horace's Life and Writings.**

B.C. 65. Birth of Horace, near Venusia, December 8th.
53. Arrival of Horace at Rome.
44. Horace at Athens.
42. Battle of Philippi : Horace fights on the side of Brutus.
41. Horace a Quaestorian scribe at Rome.
39. Introduced by Vergil to Maecenas.
35. *Satires* I.
30. *Satires* II. and *Epodes.*
23. *Odes* I.—III.
23—20. *Epistles* I.
20—19. *Ars Poetica.*
17. *Carmen Saeculare.*
17—13. *Odes* IV.
20—17 or after 13. *Epistles* II.
8. Death of Horace, November 27th.

§ 4. **Date and Arrangement of the Odes.**—For the date we have the external evidence of Suetonius (75—150 A.D.) and the internal evidence of the Odes themselves. Suetonius gives us the vague information that Horace published Books I.—III. first, and Book IV. later, at the special request of Augustus, who wished the poet to do honour to the deeds of himself and his step-sons Tiberius and Drusus. Whether Books I.—III. were published simultaneously is not quite certain ; but the three Books were not written consecutively, but during the same period of time. As

Book I. opens with a dedication to Maecenas and Book II. closes fitly with an Ode on the poet's immortality, while there is no special conclusion to Book I., or prelude to Book II., Books I. and II. form a whole in themselves; and Book III. again is complete in itself, with introduction and conclusion. This may only mean that the poet had a special purpose in Book III., and does not prove a separate or later publication.

All three Books refer generally to some well-known events; thus Horace is in possession of his Sabine farm, which was given him by Maecenas about 33 B.C. (I. 17; II. 13, 18; III. 13, 16); the civil wars are over (31 B.C.), but the empire has not yet settled down again after the confusion (I. 2, 35; II. 1, 6; III. 6); Augustus, first so called in 27, is entering upon the path of reform (I. 12; II. 15, 16; III. 1—6, 24); and wars in Spain (ended in 19 B.C.), Parthia (ended in 20), and Scythia (ended much later) are still being waged (I. 2, 12, 19, 29, 35; II. 2, 6, 9, 11, 13, 16; III. 2, 3, 5, 6, 8, 29). But only in the few following Odes can any approximation be made to a definite date.

In Book I. we may place Ode 12 between 25 and 23 B.C., the date of the adoption of Marcellus by Augustus and the date of his death; and the Book would certainly not have been published with this Ode *after* the death of Marcellus. Ode 24 must have been written in 24 B.C., when Quintilius Varus died, and Ode 18 consequently earlier; Ode 31 in 28, when the temple of Apollo was opened; and Ode 37, the earliest, in September, 30, on the death of Cleopatra.

In Book II., Ode 1 belongs to 30 or 29 B.C., before the civil wars were quite ended; Ode 2 falls between 25, when Phrahates was restored to the throne of Parthia, and 23, the year in which Murena, the brother of Proculeius, joined the conspiracy of Fannius Caepio against Augustus, for which he was executed in 22: this Ode and 10, and III. 19, would not have been published *after* this conspiracy was discovered, so that this

limits the date of the publication of II. and III. Ode 4 of Book II. was written in 25 B.C., when Horace was forty years of age; Ode 9 after 27 B.C., when Octavianus was first called Augustus; and Ode 10, like Ode 2, before 23.

In Book III., we may place Ode 3 after 27 B.C. (see II. 9); Ode 14 in 24, when Augustus returned from Spain; and Ode 19 before 23 (see II. 2, 10).

The latest date of each of the first three Books is therefore 23 B.C., and in this year they were probably all published. The earliest ascertainable date at which any were written is 30 B.C. (I. 27); it is, however, possible that some were written earlier, for, although the Epodes were published early in 30, they contain only iambic metres, and Horace may purposely have withheld some poems in other metres and published them in the collection of Odes.

The date of the *Carmen Saeculare* is 17 B.C.: it was written at the special request of the Emperor for the *Ludi Saeculares* in that year.

Book IV. was written between 17 and 13 B.C., and published in 13 B.C. Four of its fifteen odes can be dated: Odes 4 and 14 in 15, when Drusus and Tiberius defeated the Rhaeti and Vindelici; Ode 5 in 13, when Augustus returned from Spain; and Ode 6 in 17, the same year as the *Carmen Saeculare.*

A difficulty has been raised by I. 3 and IV. 12, two Odes addressed to Vergilius, often supposed to be the poet. I. 3 on that supposition refers to Vergil's last voyage from Greece in 19 B.C., and would therefore make the publication of I. fall later than 23; but IV. 12 contains phrases which cannot refer to the poet; another Vergil must be meant, and if I. 3 also was addressed to this other Vergil, the difficulty as to the date of Book I. vanishes.

The plan on which the Odes are arranged is clearly not chronological, nor is it easy to discover any definite plan at all, except in Book IV., and, to a slighter extent, in Book III. Horace certainly had some artistic design, and his general idea was apparently to give as much variety of style and metre as possible. He studiously avoids the

impression of too much seriousness, and relieves a serious poem by placing it in the company of lighter ones. And again, the first nine poems of Book I. are all different in metre. Book III., more serious than Books I. and II., has a moral and political purpose more definitely stamped by the six opening Odes, all part of one general plan and in the same metre; but, by way of compensation, fancy has a freer hand in the rest of the Book. Book IV., in respect of plan as in other respects, stands by itself, being a model of artistic arrangement: it contains four chief poems (Odes 4, 5, 14, 15), two sets of two, in each set an Ode in praise of Augustus' step-sons preceding one in honour of Augustus himself. The other poems are employed to set them in relief: Odes 1, 2, 3 are introductory, leading up to 4 and 5, while Odes 6—13 relieve the tension of seriousness, and finally lead us back to the main purpose of the poet in his two concluding Odes.

§ 5. **The Title.** — The word *Ode* is Greek (ᾠδή = "a song"); the term is applied to these poems of Horace because they are professed imitations of Greek "Odes." Horace himself never uses the word of these poems, but calls them *carmina* (III. 1, *v*. 2; IV. 1, *v*. 24).

§ 6. **Greek origin.**—Horace claims rightly the merit of introducing into Italy songs written in imitation of Greek lyric poetry in the Greek lyric metres. The poets he specially imitates are Alcaeus, Alcman, Archilochus, Asclepiades, Hippōnax, Pindar, and Sappho. The metres in which he has written are named after several of these.

Alcaeus was a native of Mytilene in Lesbos, born about 650 B.C. He belonged to the aristocratic party, and fought under Pittacus against the despots Melanchrus and Myrsilus; by the latter he was banished, and travelled to Egypt. On his return he opposed Pittacus, who was now despot, and was taken prisoner, but pardoned. On one occasion, in a battle against the Athenians at Sigēum, he threw away his shield, as did Horace six centuries later at Philippi, and

Horace only imitated him in celebrating the event in poetry. He wrote, in the Aeolic dialect, hymns, political songs, love songs, and especially drinking songs. *Alcman* also flourished in the closing half of the seventh century B.C. He was a Lydian slave brought to Sparta, where he obtained his freedom, and founded a school of Doric lyric poetry. He wrote six books of poems containing hymns, paeans, love songs, songs for maidens, and drinking songs.

Archilochus, an Ionian, the son of a slave-woman, was born at Paros in the latter half of the eighth century B.C. He lived a wandering life, went with a colony to Thasos, where in battle he too threw away his shield, visited Sparta, where he was now allowed to remain, and returned at last to Paros to be slain in battle. He was betrothed at one time to Neobūle, daughter of Lycambes, but, being jilted, replied with a satire so scathing that Neobūle and Lycambes hanged themselves. His nature was like gall and his pen charged with poison. He is one of the greatest of Greek poets, and introduced into literature not only satire, but also iambic and trochaic metres. His style is perfect. *Asclepiades* was a native of Samos, and a poet of the Alexandrine school of the second century B.C.

Hippōnax, an imitator of Archilochus in the use of satire written in iambic verse, was born at Ephesus in the early part of the sixth century B.C. He was banished to Clazomenae by the despots of Ephesus, Athenagoras and Comas, and is best known for his encounter with two sculptors of Chios, Bupalus and Athenis ; they ridiculed his unprepossessing appearance ; he replied with satire, and Bupalus hanged himself. He wrote in Ionic and invented *scazon*, or " limping " iambic verse.

Pindar, the greatest of Greek lyric poets, was born at Thebes about 520 B.C., where he lived the greater part of his life ; he found great patrons in Alexander of Macedon, Arcesilaus of Cyrene, and especially Theron of Agrigentum and Hieron of Syracuse. He died at Argos in 422 B.C. His four Books of *epinicia*, or odes in honour of victors at the Greek games of Olympia, Delphi (Pythian), Nemea,

and the Isthmus survive. The great poetess *Sappho* was a contemporary of Alcaeus at Mytilene in Lesbos. She lived 630—570 B.C. She is said to have been short and dark, but beautiful, and was of good birth and position. Owing to political troubles she lived for some time in Sicily. At Lesbos she founded a school of poetry for ladies, and wrote mainly lyrics in the Aeolic dialect, using the metre called after her Sapphic.

§ 7. **Scope.**—Under this aspect we must keep Book IV. of the Odes apart from the other three (see § 4). Between it and them there are strong and unmistakably marked differences. Books I.—III. were written by Horace between the ages of thirty-five and forty-two; Book IV. between forty-eight and fifty-two. During the interval certain changes took place in the poet's life. The central figure at the earlier period was Maecenas, at the later Augustus. When Book IV. was written, Maecenas had retired from the helm of state, and he is only once mentioned (in Ode 11), and that in a light poem. In Books I.—III. Horace is only just shaking off his earlier republicanism, and deciding to support the new government of Augustus; whereas Book IV. is written at the behest of the Emperor, and the poet is recognised laureate. So in Book IV. the political purpose is predominant, and the lyre is used as the background, reversing the earlier condition, where, if seriousness is not wanting, it is the seriousness of the cause of virtue, morality, and the *respublica,* not of a special party; and except for the earlier Odes of Book III., where a set purpose is clear, one would hardly suspect the poet to be a politician.

In the Odes, as contrasted with the Epodes, we see that Horace is not now struggling for fame: he is known and rewarded and in possession of his Sabine farm given by Maecenas. Personal bitterness is absent. There are in all (including the *Carmen Saeculare*) 104 poems, and, if we remember the artistic arrangement of them, the most striking feature is the growing moral purpose, culminating in Book IV. Many—and these are generally the longer

poems—are directly aimed at public vice, or are only thinly veiled incentives to the virtues of citizenship (I. 2, 12, 35, 37 ; II. 1, 15, 16 ; III. 1-6, 14, 24 ; IV. 4, 5, 14, 15). Others again dwell on the chances and changes of life, the vanity of riches, the blessings of contentment, no doubt impressed on Horace by the experiences of his own early life ; many of these are addressed to personal friends (I. 4, 9, 11, 18 ; II. 2, 3, 10, 14, 18 ; III. 16 ; IV. 7) ; a merrier philosophy of love and wine in moderation and of enjoyment of the passing hour is inculcated (I. 4, 7, 9, 11, 18, 27, 37 ; II. 11 ; III. 17, 28 ; IV. 12) ; most numerous of all are love poems (I. 5, 8, 13, 16, 19, 22, 23, 25, 30, 33 ; II. 4, 5, 8 ; III. 7, 9, 10, 12, 15, 19, 20, 26 ; IV. 10, 11, 13) ; there are, moreover, a few touching ones on death and sorrow (I. 24, 28 ; II. 9) ; hymns to the gods Apollo, Bacchus, Diana, Faunus, Mercury, Venus (I. 10, 21, 31 ; II. 19 ; III. 11, 18, 21, 22, 25 ; IV. 1, 6) ; songs in praise of poetry, his muse, and his own immortality (I. 1, 6, 32 ; II. 12, 20 ; III. 30 ; IV. 2, 3, 8, 9) ; and finally, some personal poems (I. 3, 26, 29 ; II. 6, 7 ; III. 23, 27) ; poems on his home (I. 17 ; III. 13) ; and occasional odes on passing events, anniversaries, invitations, and so forth (I. 14, 20, 34, 36 ; II. 13, 17 ; III. 8, 29).

§ 8. **Style.**—Horace's great achievement is to have introduced Greek forms and styles of poetry with success into Latium. His poetry is imitation concealed by art. Some of his odes are clearly experiments in the adaptation of Greek metres which he did not think altogether successful ; others again are close representations of Greek songs. In drawing comparisons we are hampered by the loss of the Greek lyric originals ; but when we compare Horace with some of his fellow Latin poets we see with what marvellous skill he rises above them in this direction. Occasionally there are Greek constructions, and the references to Greek literature and mythology are numerous ; but a Roman would not have felt that he was reading mere imitations : the poet's crucible has in magic wise re-formed his material.

On two points a word may be said: Horace's choice of words and phrases, and his arrangement of matter. We have noticed the artist in his arrangement of the Odes. The artist is equally seen in these two points. His phrases are terse, pointed, clear, and simple: he is one of the world's greatest masters of expression. His arrangement is marked by self-repression and characteristic irony. He deprecates elevation and didactics while using them, and apologises for lofty flights by rebuking his muse. Important themes are often introduced by allegories, or as if unintentionally, and a serious thought is rounded off into lightness. He is always vigorous, healthy, and interesting.

§ 9. **Prosody.**—The metres used by the classical Latin poets are all of Greek origin, and depend entirely on quantity, *i.e.* on the length of a syllable. A syllable contains either one vowel or a diphthong: any syllable containing a diphthong or long vowel is a long syllable, and a syllable containing a short vowel is a short syllable unless two consonants (see Rule 3 below) follow the vowel. Thus—*ŏs*, "bone," has genitive *ossĭs*, in which the first syllable is long on account of the position of *o* before *ss*, although the *o* is naturally short, as is seen by the nominative.

The following rules are sufficient for the learner's guidance in reading verse, but are nearly all subject to some few exceptions:—

(1) A diphthong or contracted syllable is long; *e.g.* *mensāē*, *nīl* (= *nĭhĭl*).

(2) The former of two vowels not forming a diphthong is short; *e.g. pŭer.*

(3) A syllable is long when its vowel is followed in the same word by two consonants (other than *h*), by one of the double consonants *x*, *z*, or by semi-consonant *i* (sometimes printed *j*).

(4) A final syllable ending in a consonant counts as long before a word beginning with a semi-consonant *i* or a consonant (other than *h*).

(5) A syllable containing a vowel naturally short is either long or short when the vowel is followed by two different consonants of which the second is *l* or *r*; *e.g. pātrĭs* or *pătrĭs*, gen. sing. of *pătĕr*. (A vowel by nature long remains long; *e.g. mātrĭs*, gen. sing. of *mātĕr*.)

(6) Final syllables of words ending in *a, i, o, u, as, es, os*, and *c*, are long. Final *a*, however, in nom., voc., and acc. is short. Final *es* is short in such nominatives singular as *mīlĕs*, and in the nom. plural of Greek substantives, *e.g. lampădĕs*; and final *as* is short in the corresponding Greek acc. plural, *lampădăs*. Final *os* is short when it represents Greek *-ŏs*.

(7) Final *e* is short except in the 1st (Greek) and 5th declensions, in 2nd sing. imper. act. of verbs of the 2nd conjugation, and in adverbs.

(8) Final *is* is short except in acc., dat., and abl. plural, and in 2nd sing. pres. ind. act. of verbs of the 4th conjugation.

(9) Final *us* is short, except in the nom., voc., and acc. plural and gen. sing. of the 4th declension, and in fem. substantives like *pălūs*.

(10) Final syllables of words of more than one syllable ending in a consonant other than *c* or *s* are short.

(11) Monosyllables are generally long, excepting those ending in *b, d, t*.

Elision.—Before a word beginning with a vowel or *h* a final vowel or diphthong is elided, as also is a final *m* together with the vowel preceding it—*e.g.* in the first and second lines of Odes II. 1.

§ 10. **Metre.**—A line of Latin poetry is termed a *verse*. Some of the Odes of Horace consist of the same verse throughout, others are written in couplets, and others again in stanzas of four verses each. Some authorities hold that, as all Horace's Odes (with the exception, perhaps, of III. 12 and IV. 8) contain a number of verses divisible by 4, they should all be arranged in four-line stanzas.

A verse consists of a certain number of feet, all the feet in any one verse being theoretically of the same length, *i.e.* each foot contains the same number of short syllables or their equivalent, the short syllable (˘) being adopted as the unit of measurement, and counting as one "time."

The necessity of a system of scansion which recognises uniformity in the length of the feet of a verse arises from the fact that metre originated with songs, and that feet correspond to bars of music, which must be of uniform length so long as the same "time" is maintained.

A long syllable (-) has normally the value of two times. In certain positions, however, a long syllable takes the place of a short syllable; it is then called "irrational," and is denoted by the sign >.

Again, a long syllable may have the value of three or of four times: in the former case it is denoted by ...; the latter value does not occur in any of the metres to be explained here.

The feet found in the Odes of Horace are:—

Of three times: trochee (´ ˘), irrational trochee (´ >), and syncopated trochee (⌞); cyclic dactyl* (´˘ ˘); iambus (˘ ´) and irrational iambus (> ´).

Of four times: dactyl (´ ˘ ˘); spondee (´ –).

Of six times ionicus a minore (˘ ˘ ´ –).

The sign (´) indicates the position of the *ictus* or metrical stress; this must not be confused with the word-accent, with which it may or may not coincide. In the following metrical schemes it can easily be supplied from the above list of feet, but the relative strength of the *ictus* in different parts of the verse was by no means the same and cannot be determined with certainty; it must have varied in accordance with the requirements of rhythm and sense.

Many verses begin with an introductory syllable (known as the "anacrusis"), which does not form part of the system

* In a cyclic dactyl the long syllable and the first short syllable together have the value of two times.

of the verse, and is marked off below by a dotted line (⁞). This syllable may be long or short.

In many verses the last foot is incomplete, a pause compensating for the missing syllable : such verses are termed " catalectic " (*i.e.* " stopping short "). Verses in which the last foot is complete are called " acatalectic."

The last syllable of a verse is in practice either long or short without regard to its theoretical length ; only the latter is given in the schemes below.

Caesura (" cutting ") is a break at a fixed place in the verse, and must coincide with the end of a word ; it is indicated by the sign ‖. *Caesura* occurs once in most kinds of verse, and twice in some ; it may come in the middle or at the end of a foot.

The Odes of Horace are, with but few exceptions, written in (*a*) the Alcaic stanza, (*b*) the Sapphic stanza, or (*c*) one of the five Asclepiad systems. All these measures are trochaic.

(*a*) The following is the scheme of the Alcaic stanza :—

⏒ ⁞ – ⏑ | – > ‖ –⏑ ⏑ | – ⏑ | – *
⏒ ⁞ – ⏑ | – > ‖ –⏑ ⏑ | – ⏑ | –
⏒ ⁞ – ⏑ | – > | – ⏑ | – ⏑
–⏑ ⏑ | –⏑ ⏑ | – ⏑ | – ⏑

This is the metre of 37 Odes ; the first of them (I. 9) begins thus :—

Vĭ- ⁞ dēs ŭt | āltà ‖ stēt nĭvĕ | cāndĭ- | dum
Sō- ⁞ ractĕ, | nēc ìam ‖ sūstĭnĕ- | ānt ŏ- | nus
Sīl- | vāe lă- | bōràn- | tēs, gĕ- | lūque
Flūmĭnă | cōnstĭtĕ- | rīnt ă- | cūto.

(*b*) In the Sapphic stanza (sometimes called " First Sapphic ") the first three lines are alike :—

– ⏑ | – > | –⏑ ⏑ | – ⏑ | – ⏑ (verses 1-3).
–⏑ ⏑ | – ⏑ (verse 4).

Caesura occurs in each of the first three verses of the

* The line is catalectic; the pause compensates for the missing syllable.

stanza after the fifth syllable; no pause should, however, be made in that place in reading.

This is the metre of 25 Odes; the first of them (I. 2) begins thus:—

Iām să- | tīs tĕr- | rīs ‖ nĭvĭs | ātquĕ | dīrae
Grāndĭ- | nīs mĭ- | sīt ‖ Pătĕr, | ēt rŭ- | bēnte
Dēxtĕ- | rā să- | crās ‖ ĭăcŭ- | lātūs | ārces
Tērrŭĭt | Ūrbem.

(*c*) Of the five Asclepiad systems, the first and second consist of uniform verses, the third of couplets, the fourth and fifth of four-line stanzas.†

First Asclepiad (in I. 1, III. 30, IV. 8):—

– > | – ⏑ ⏑ | – ‖ – ⏑ ⏑ | – ⏑ | –

Maecē- | nās ătă- | vīs ‖ ēdĭtĕ | rēgĭ- | bus. (I. 1.)

Second Asclepiad (in I. 11, 18, IV. 10):—

– > | – ⏑ ⏑ | ⌞ ‖ – ⏑ ⏑ | ⌞ ‖ – ⏑ ⏑ | – ⏑ | –

Tū nē | quaesĭĕ- | rīs, ‖ scīrĕ nĕ- | fās, ‖ quēm mĭhĭ, | quēm tĭ- | bi. (I. 11.)

Third Asclepiad (in 12 Odes):—

Couplets consisting of the First Asclepiad preceded by

– > | – ⏑ ⏑ | – ⏑ | –

Sīc tē | dīvă pŏ- | tēns Cy̆- | pri,
Sīc frā- | trēs Hĕlĕ- | nae, ‖ lūcĭdă | sīdĕ- | ra. (I. 3.)

Fourth Asclepiad (in 9 Odes):—

Stanzas consisting of three lines like the First Asclepiad, followed by the shorter line of the Third Asclepiad.

Scrībē- | rīs Vărĭ- | o ‖ fōrtĭs ĕt | hōstĭ- | um
Vīctōr | Maeŏnĭ- | i ‖ cārmĭnĭs | ālĭ- | te,
Quām rēm | cūmquĕ fĕ- | rox ‖ nāvĭbŭs | aut ĕ- | quis
Mīlēs | tē dŭcĕ | gēssĕ- | rit. (I. 6.)

† As already pointed out, these should perhaps all be arranged in four-line stanzas.

Fifth Asclepiad (in 7 Odes) :—

Four-line stanzas, of which the first two lines are like the First Asclepiad and the last one like the shorter line of the Third Asclepiad, the third line being

– > | – ⏑ ⏑ | ⌊ | –

Quis mul- | tā gră̆cĭ- | lis ‖ tē pŭĕr | īn rŏ- | sa
Pērfu- | sūs lĭquĭ- | dis ‖ ūrgĕt ŏ- | dōrĭ- | bus
Grāto, | Pȳrrhă, sŭb | an- | tro ?
Cui fla- | vām rĕlĭ- | gās cŏ- | mam ? (I. 5.)

Besides Alcaics, Sapphics, and Asclepiads, there are six other metres used by Horace in the Odes, perhaps (as has been suggested) by way of experiment. Of these, the Alcmanian is found in two Odes (I. 7, 28), the rest in one Ode each.

(*d*) The Alcmanian couplet consists of the common dactylic hexameter followed by a dactylic tetrameter. The latter is the same as the hexameter minus the first two feet.

– ⏑⏑ | – ⏑⏑ | – ‖ ⏑⏑ | – ⏑⏑ | – ⏑⏑ | – –
– ⏑⏑ | – ⏑⏑ | – ⏑⏑ | – –

The caesura may occur after the second syllable of the third foot of the hexameter, if that is a dactyl. A spondee in the last foot but one of either verse is rare.

Laudā- | būnt alĭ- | ī ‖ clā- | rām Rhŏdŏn | aut Mȳtĭ- | lēnen
Aut Ĕphĕ- | sōn bĭmă- | rīsvĕ | Cŏ-rīnthi. (I. 7.)

(*e*) The First Archilochian couplet consists of the dactylic hexameter followed by a dactylic trimeter (verse of three feet) catalectic.

– ⏑⏑ | – ⏑⏑ | – ‖ ⏑⏑ | – ⏑⏑ | – ⏑⏑ | – –
– ⏑⏑ | – ⏑⏑ | –

Dīffū- | gērĕ nĭ- | vēs, ‖ rĕdĕ- | ūnt iām | grāmĭnă | cāmpis
Ārbŏrĭ- | būsquĕ cŏ- | mae. (IV. 7.)

(*f*) The Fourth Archilochian couplet begins with four dactyls, for the first three of which spondees may be substituted ; as the rest of the measure consists of feet of three times, the dactyls should be regarded as cyclic and the spondees as irrational.

– > | – > | – > |
–⏑⏑ | –⏑⏑ | –⏑⏑ | –⏑⏑ ‖ –⏑ | –⏑ | ⌞ | –
> : | > |
⏑ : –⏑ | –⏑ | –⏑ | –⏑ | ⌞ | –

Sōlvĭtŭr | ācrĭs hĭ- ēmps grā- | tā vĭcĕ || vērĭs | ēt Fă- | vō- | ni,

Tră- : hūntquĕ | sīccās | māchĭ- | nae că- | ri- | nas. (I. 4.)

The Second Archilochian and Third Archilochian do not occur in the Odes.

(*g*) The Greater Sapphic (sometimes called "Second Sapphic") has the following scheme :—

–⏑⏑ | –⏑ | ⌞ | –
–⏑ | –> | –⏑⏑ | ⌞ ‖ –⏑⏑ | –⏑ | ⌞ | –

Lȳdĭă, | dīc, pĕr | ōm- | nes

Tē dĕ- | ōs ō- | rō, Sўbă- | rin ‖ cūr prŏpĕ- | rēs ă- mān- | do. (I. 8.)

(*h*) The couplet known as *Hipponacteum* consists of a trochaic tetrapody catalectic and an iambic hexapody catalectic. (A tetrapody is a verse of four feet, a hexapody a verse of six feet.)

–⏑ | –⏑ | –⏑ | –
> | > |
⏑– | ⏑– | ⏑– | ⏑– | ⏑– | ⏑

Nōn ĕ- | būr nĕ- | que aurĕ- | um

Mĕă | rĕnī- | dĕt īn | dŏmō | lăcū- | nar. (II. 18.)

(*i*) The metre called *Ionicum a minore* consists entirely of the foot of the same name (⏑ ⏑ ≚ –) ; it occurs only in III. 12. The division of this Ode into verses, as in the text, is customary, but rests on no certain authority.

Q. HORATI FLACCI

CARMINUM

LIBER PRIMUS.

I.

(*Asclepiad* I.)

MAECENAS atavis edite regibus,
O et praesidium et dulce decus meum,
Sunt quos curriculo pulverem Olympicum
Collegisse iuvat, metaque fervidis

Evitata rotis palmaque nobilis
Terrarum dominos evehit ad deos ;
Hunc, si mobilium turba Quiritium
Certat tergeminis tollere honoribus ;

Illum, si proprio condidit horreo,
Quidquid de Libycis verritur areis.
Gaudentem patrios findere sarculo
Agros Attalicis condicionibus

Numquam demoveas, ut trabe Cypria
Myrtoum pavidus nauta secet mare.
Luctantem Icariis fluctibus Africum
Mercator metuens otium et oppidi

Laudat rura sui ; mox reficit rates
Quassas, indocilis pauperiem pati.
Est qui nec veteris pocula Massici
Nec partem solido demere de die

Spernit, nunc viridi membra sub arbuto
Stratus, nunc ad aquae lene caput sacrae.
Multos castra iuvant et lituo tubae
Permixtus sonitus bellaque matribus

Detestata. Manet sub Iove frigido
Venator tenerae coniugis inmemor,
Seu visast catulis cerva fidelibus,
Seu rupit teretes Marsus aper plagas.

Me doctarum hederae praemia frontium
Dis miscent superis, me gelidum nemus
Nympharumque leves cum Satyris chori
Secernunt populo, si neque tibias

Euterpe cohibet nec Polyhymnia
Lesboum refugit tendere barbiton.
Quodsi me lyricis vatibus inseres,
Sublimi feriam sidera vertice.

II.

(*Sapphic* I.)

Iam satis terris nivis atque dirae
Grandinis misit Pater, et rubente
Dextera sacras iaculatus arces
    Terruit Urbem,

Terruit gentes, grave ne rediret
Saeculum Pyrrhae nova monstra questae,
Omne cum Proteus pecus egit altos
    Visere montes,

Piscium et summa genus haesit ulmo,
Nota quae sedes fuerat columbis,
Et superiecto pavidae natarunt
Aequore damae.

Vidimus flavum Tiberim retortis
Litore Etrusco violenter undis
Ire deiectum monumenta regis
Templaque Vestae;

Iliae dum se nimium querenti
Iactat ultorem, vagus et sinistra
Labitur ripa Iove non probante u-
xorius amnis.

Audiet cives acuisse ferrum,
Quo graves Persae melius perirent,
Audiet pugnas vitio parentum
Rara iuventus.

Quem vocet divum populus ruentis
Imperi rebus? Prece qua fatigent
Virgines sanctae minus audientem
Carmina Vestam?

Cui dabit partes scelus expiandi
Iuppiter? Tandem venias, precamur,
Nube candentes umeros amictus,
Augur Apollo;

Sive tu mavis, Erycina ridens,
Quam Iocus circum volat et Cupido;
Sive neglectum genus et nepotes
Respicis auctor,

Heu nimis longo satiate ludo,
Quem iuvat clamor galeaeque leves
Acer et Mauri peditis cruentum
    Voltus in hostem.

Sive mutata iuvenem figura
Ales in terris imitaris almae
Filius Maiae, patiens vocari
    Caesaris ultor :

Serus in caelum redeas, diuque
Laetus intersis populo Quirini,
Neve te nostris vitiis iniquum
    Ocior aura

Tollat ; hic magnos potius triumphos,
Hic ames dici pater atque princeps,
Neu sinas Medos equitare inultos,
    Te duce, Caesar.

III.

(*Asclepiad* 3.)

Sic te diva potens Cypri,
  Sic fratres Helenae, lucida sidera,
Ventorumque regat pater
  Obstrictis aliis praeter Iapyga,

Navis, quae tibi creditum
  Debes Vergilium : finibus Atticis
Reddas incolumem, precor,
  Et serves animae dimidium meae.

Illi robur et aes triplex
  Circa pectus erat, qui fragilem truci
Conmisit pelago ratem
  Primus, nec timuit praecipitem Africum

Decertantem Aquilonibus,
  Nec tristes Hyadas, nec rabiem Noti,
Quo non arbiter Hadriae
  Maior, tollere seu ponere volt freta.

Quem mortis timuit gradum,
  Qui siccis oculis monstra natantia,
Qui vidit mare turbidum et
  Infames scopulos, Acroceraunia ?

Nequiquam deus abscidit
  Prudens Oceano dissociabili
Terras, si tamen inpiae
  Non tangenda rates transiliunt vada.

Audax omnia perpeti
  Gens humana ruit per vetitum nefas.
Audax Iapeti genus
  Ignem fraude mala gentibus intulit.

Post ignem aetheria domo
  Subductum macies et nova febrium
Terris incubuit cohors,
  Semotique prius tarda necessitas

Leti corripuit gradum.
  Expertus vacuum Daedalus aëra
Pennis non homini datis ;
  Perrupit Acheronta Herculeus labor.

Nil mortalibus arduist ;
  Caelum ipsum petimus stultitia, neque
Per nostrum patimur scelus
  Iracunda Iovem ponere fulmina.

IV

(*Archilochian* 4.)

Solvitur acris hiemps grata vice veris et Favoni,
  Trahuntque siccas machinae carinas,
Ac neque iam stabulis gaudet pecus aut arator igni,
  Nec prata canis albicant pruinis.

Iam Cytherea choros ducit Venus inminente luna,
  Iunctaeque Nymphis Gratiae decentes
Alterno terram quatiunt pede, dum graves Cyclopum
  Volcanus ardens urit officinas.

Nunc decet aut viridi nitidum caput impedire myrto
  Aut flore terrae quem ferunt solutae ;
Nunc et in umbrosis Fauno decet immolare lucis,
  Seu poscat agna sive malit haedo.

Pallida Mors aequo pulsat pede pauperum tabernas
  Regumque turres. O beate Sesti,
Vitae summa brevis spem nos vetat inchoare longam.
  Iam te premet nox, fabulaeque Manes,

Et domus exilis Plutonia ; quo simul mearis,
  Nec regna vini sortiere talis,
Nec tenerum Lycidan mirabere, quo calet iuventus
  Nunc omnis et mox virgines tepebunt.

V.

(*Asclepiad* 5.)

Quis multa gracilis te puer in rosa
Perfusus liquidis urget odoribus
  Grato, Pyrrha, sub antro?
    Cui flavam religas comam,

Simplex munditiis? Heu quotiens fidem
Mutatosque deos flebit et aspera
  Nigris aequora ventis
    Emirabitur insolens,

Qui nunc te fruitur credulus aurea,
Qui semper vacuam, semper amabilem
  Sperat, nescius aurae
    Fallacis. Miseri, quibus

Intemptata nites. Me tabula sacer
Votiva paries indicat uvida
  Suspendisse potenti
    Vestimenta maris deo.

VI.

(*Asclepiad* 4.)

Scriberis Vario fortis et hostium
Victor Maeonii carminis alite,
Quam rem cumque ferox navibus aut equis
    Miles te duce gesserit.

Nos, Agrippa, neque haec dicere nec gravem
Pelidae stomachum cedere nescii,
Nec cursus duplicis per mare Ulixei,
    Nec saevam Pelopis domum

Conamur, tenues grandia, dum pudor
Inbellisque lyrae Musa potens vetat
Laudes egregii Caesaris et tuas
    Culpa deterere ingeni.

Quis Martem tunica tectum adamantina
Digne scripserit, aut pulvere Troico
Nigrum Merionen? aut ope Palladis
    Tydiden superis parem?

Nos convivia, nos proelia virginum
Sectis in iuvenes unguibus acrium
Cantamus, vacui; sive quid urimur,
    Non praeter solitum leves.

VII.

(*Alcmanian.*)

Laudabunt alii claram Rhodon aut Mytilenen,
  Aut Ephesum bimarisve Corinthi
Moenia, vel Baccho Thebas vel Apolline Delphos
  Insignes aut Thessala Tempe.

Sunt quibus unum opus est. intactae Palladis urbem
  Carmine perpetuo celebrare et
Undique decerptam fronti praeponere olivam.
  Plurimus in Iunonis honorem

Aptum dicet equis Argos ditesque Mycenas.
  Me nec tam patiens Lacedaemon
Nec tam Larissae percussit campus opimae,
  Quam domus Albuneae resonantis

Et praeceps Anio ac Tiburni lucus et uda
  Mobilibus pomaria rivis.
Albus ut obscuro deterget nubila caelo
  Saepa Notus nec parturit imbres

Perpetuos, sic tu sapiens finire memento
  Tristitiam vitaeque labores
Molli, Plance, mero, seu te fulgentia signis
  Castra tenent seu densa tenebit

Tiburis umbra tui. Teucer Salamina patremque
  Cum fugeret, tamen uda Lyaeo
Tempora populea fertur vinxisse corona,
  Sic tristes adfatus amicos :

" Quo nos cumque feret melior fortuna parente,
  Ibimus, o socii comitesque !
Nil desperandum Teucro duce et auspice Teucro :
  Certus enim promisit Apollo,

Ambiguam tellure nova Salamina futuram.
  O fortes peioraque passi
Mecum saepe viri, nunc vino pellite curas ;
  Cras ingens iterabimus aequor."

VIII.

(Sapphic 2.)

Lydia, dic, per omnes
  Te deos oro, Sybarin cur properes amando
Perdere ; cur apricum
  Oderit campum, patiens pulveris atque solis,

Cur neque militaris
  Inter aequales equitet, Gallica nec lupatis
Temperet ora frenis.
  Cur timet flavum Tiberim tangere ? Cur olivum

Sanguine viperino
  Cautius vitat, neque iam livida gestat armis
Bracchia, saepe disco,
  Saepe trans finem iaculo nobilis expedito ?

Quid latet, ut marinae
  Filium dicunt Thetidis sub lacrimosa Troiae
Funera, ne virilis
  Cultus in caedem et Lycias proriperet catervas?

IX.

(*Alcaic.*)

Vides ut alta stet nive candidum
Soracte, nec iam sustineant onus
  Silvae laborantes, geluque
    Flumina constiterint acuto.

Dissolve frigus ligna super foco
Large reponens atque benignius
  Deprome quadrimum Sabina,
    O Thaliarche, merum diota.

Permitte divis cetera, qui simul
Stravere ventos aequore fervido
  Deproeliantes, nec cupressi
    Nec veteres agitantur orni.

Quid sit futurum cras, fuge quaerere, et
Quem fors dierum cumque dabit, lucro
  Adpone, nec dulces amores
    Sperne, puer, neque tu choreas,

Donec virenti canities abest
Morosa. Nunc et campus et areae
  Lenesque sub noctem susurri
    Conposita repetantur hora,

Nunc et latentis proditor intimo
Gratus puellae risus ab angulo,
  Pignusque dereptum lacertis
    Aut digito male pertinaci.

X.

(*Sapphic* 1.)

Mercuri, facunde nepos Atlantis,
Qui feros cultus hominum recentum
Voce formasti catus et decorae
    More palaestrae,

Te canam, magni Iovis et deorum
Nuntium curvaeque lyrae parentem,
Callidum, quidquid placuit, iocoso
    Condere furto.

Te, boves olim nisi reddidisses
Per dolum amotas, puerum minaci
Voce dum terret, viduus pharetra
    Risit Apollo.

Quin et Atridas duce te superbos
Ilio dives Priamus relicto
Thessalosque ignes et iniqua Troiae
    Castra fefellit.

Tu pias laetis animas reponis
Sedibus, virgaque levem coerces
Aurea turbam, superis deorum
    Gratus et imis.

XI.

(*Asclepiad* 2.)

Tu ne quaesieris, scire nefas, quem mihi, quem tibi
Finem di dederint, Leuconoë, nec Babylonios
Temptaris numeros. Ut melius, quidquid erit, pati!
Seu plures hiemes seu tribuit Iuppiter ultimam,

Quae nunc oppositis debilitat pumicibus mare
Tyrrhenum: sapias, vina liques, et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Aetas: carpe diem, quam minimum credula postero.

XII.

(*Sapphic* I.)

Quem virum aut heroa lyra vel acri
Tibia sumis celebrare, Clio?
Quem deum? Cuius recinet iocosa
Nomen imago

Aut in umbrosis Heliconis oris,
Aut super Pindo gelidove in Haemo?
Unde vocalem temere insecutae
Orphea silvae,

Arte materna rapidos morantem
Fluminum lapsus celeresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus.

Quid prius dicam solitis parentis
Laudibus, qui res hominum ac deorum,
Qui mare et terras variisque mundum
Temperat horis?

Unde nil maius generatur ipso,
Nec viget quicquam simile aut secundum.
Proximos illi tamen occupavit
Pallas honores,

Proeliis audax; neque te silebo,
Liber, et saevis inimica virgo
Beluis, nec te, metuende certa
Phoebe sagitta.

Dicam et Alciden puerosque Ledae,
Hunc equis, illum superare pugnis
Nobilem ; quorum simul alba nautis
Stella refulsit,

Defluit saxis agitatus umor,
Concidunt venti fugiuntque nubes,
Et minax, quod sic voluere, ponto
Unda recumbit.

Romulum post hos prius, an quietum
Pompili regnum memorem, an superbos
Tarquini fasces, dubito, an Catonis
Nobile letum.

Regulum et Scauros animaeque magnae
Prodigum Paullum superante Poeno
Gratus insigni referam camena
Fabriciumque.

Hunc, et incomptis Curium capillis
Utilem bello tulit et Camillum
Saeva paupertas et avitus apto
Cum lare fundus.

Crescit occulto velut arbor aevo
Fama Marcelli ; micat inter omnes
Iulium sidus, velut inter ignes
Luna minores.

Gentis humanae pater atque custos,
Orte Saturno, tibi cura magni
Caesaris fatis data : tu secundo
Caesare regnes.

Ille seu Parthos Latio inminentes
Egerit iusto domitos triumpho,
Sive subiectos Orientis orae
    Seras et Indos,

Te minor latum reget aequus orbem ;
Tu gravi curru quaties Olympum,
Tu parum castis inimica mittes
    Fulmina lucis.

XIII.

(*Asclepiad* 3.)

Cum tu, Lydia, Telephi
  Cervicem roseam, cerea Telephi
Laudas bracchia, vae meum
  Fervens difficili bile tumet iecur.

Tum nec mens mihi nec color
  Certa sede manent, umor et in genas
Furtim labitur, arguens
  Quam lentis penitus macerer ignibus.

Uror, seu tibi candidos
  Turparunt umeros inmodicae mero
Rixae, sive puer furens
  Inpressit memorem dente labris notam.

Non, si me satis audias,
  Speres perpetuum dulcia barbare
Laedentem oscula, quae Venus
  Quinta parte sui nectaris imbuit.

Felices ter et amplius,
  Quos inrupta tenet copula nec malis
Divolsus querimoniis
  Suprema citius solvet amor die.

XIV.

(*Asclepiad* 5.)

O navis, referent in mare te novi
Fluctus. O quid agis? Fortiter occupa
Portum. Nonne vides, ut
Nudum remigio latus

Et malus celeri saucius Africo
Antennaeque gemant, ac sine funibus
Vix durare carinae
Possint imperiosius

Aequor? Non tibi sunt integra lintea,
Non di, quos iterum pressa voces malo.
Quamvis Pontica pinus,
Silvae filia nobilis,

Iactes et genus et nomen inutile:
Nil pictis timidus navita puppibus
Fidit. Tu, nisi ventis
Debes ludibrium, cave.

Nuper sollicitum quae mihi taedium,
Nunc desiderium curaque non levis,
Interfusa nitentes
Vites aequora Cycladas.

XV.

(*Asclepiad* 4.)

Pastor cum traheret per freta navibus
Idaeis Helenen perfidus hospitam;
Ingrato celeres obruit otio
Ventos, ut caneret fera

Nereus fata. "Mala ducis avi domum,
Quam multo repetet Graecia milite,
Coniurata tuas rumpere nuptias
  Et regnum Priami vetus.

Heu heu, quantus equis, quantus adest viris
Sudor! quanta moves funera Dardanae
Genti! Iam galeam Pallas et aegida
  Currusque et rabiem parat.

Nequiquam Veneris praesidio ferox
Pectes caesariem, grataque feminis
Inbelli cithara carmina divides;
  Nequiquam thalamo graves

Hastas et calami spicula Cnosii
Vitabis strepitumque et celerem sequi
Aiacem: tamen, heu serus! adulteros
  Crines pulvere collines.

Non Laërtiaden, exitium tuae
Gentis, non Pylium Nestora respicis?
Urguent inpavidi te Salaminius
  Teucer, te Sthenelus, sciens

Pugnae, sive opus est imperitare equis,
Non auriga piger. Merionen quoque
Nosces. Ecce furit, te reperire atrox
  Tydides melior patre,

Quem tu, cervus uti vallis in altera
Visum parte lupum graminis inmemor,
Sublimi fugies mollis anhelitu,
  Non hoc pollicitus tuae,

Iracunda diem proferet Ilio
Matronisque Phyrgum classis Achillei ;
Post certas hiemes uret Achaicus
Ignis Pergameas domos."

XVI.

(*Alcaic.*)

O matre pulchra filia pulchrior,
Quem criminosis cumque voles modum
Pones iambis, sive flamma
Sive mari libet Hadriano.

Non Dindymene, non adytis quatit
Mentem sacerdotum incola Pythius,
Non Liber aeque, non acuta
Sic geminant Corybantes aera,

Tristes ut irae, quas neque Noricus
Deterret ensis nec mare naufragum
Nec saevus ignis nec tremendo
Iuppiter ipse ruens tumultu.

Fertur Prometheus addere principi
Limo coactus particulam undique
Desectam et insani leonis
Vim stomacho adposuisse nostro.

Irae Thyesten exitio gravi
Stravere, et altis urbibus ultimae
Stetere causae, cur perirent
Funditus inprimeretque muris

Hostile aratrum exercitus insolens.
Conpesce mentem ; me quoque pectoris
Temptavit in dulci iuventa
Fervor et in celeres iambos

Misit furentem ; nunc ego mitibus
Mutare quaero tristia, dum mihi
Fias recantatis amica
Opprobriis animumque reddas.

XVII.

(*Alcaic.*)

Velox amoenum saepe Lucretilem
Mutat Lycaeo Faunus et igneam
Defendit aestatem capellis
Usque meis pluviosque ventos.

Inpune tutum per nemus arbutos
Quaerunt latentes et thyma deviae
Olentis uxores mariti,
Nec virides metuunt colubras,

Nec martiales Haediliae lupos,
Utcumque dulci, Tyndari, fistula
Valles et Usticae cubantis
Levia personuere saxa.

Di me tuentur, dis pietas mea
Et Musa cordist. Hic tibi copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu.

Hic in reducta valle Caniculae
Vitabis aestus, et fide Teïa
Dices laborantes in uno
Penelopen vitreamque Circen ;

Hic innocentis pocula Lesbii
Duces sub umbra, nec Semeleïus
Cum Marte confundet Thyoneus
Proelia, nec metues protervum

Suspecta Cyrum ne male dispari
Incontinentes iniciat manus
Et scindat haerentem coronam
Crinibus inmeritamque vestem.

XVIII.

(*Asclepiad* 2.)

Nullam, Vare, sacra vite prius severis arborem
Circa mite solum Tiburis et moenia Catili;
Siccis omnia nam dura deus proposuit neque
Mordaces aliter diffugiunt sollicitudines.

Quis post vina gravem militiam aut pauperiem crepat?
Quis non te potius, Bacche pater, teque, decens Venus?
At ne quis modici transiliat munera Liberi,
Centaurea monet cum Lapithis rixa super mero

Debellata, monet Sithoniis non levis Euhius,
Cum fas atque nefas exiguo fine libidinum
Discernunt avidi. Non ego te, candide Bassareu,
Invitum quatiam nec variis obsita frondibus

Sub divum rapiam. Saeva tene cum Berecyntio
Cornu tympana, quae subsequitur caecus amor sui,
Et tollens vacuum plus nimio gloria verticem,
Arcanique fides prodiga, perlucidior vitro.

XIX.

(*Asclepiad* 3.)

Mater saeva Cupidinum
Thebanaeque iubet me Semelae puer
Et lasciva Licentia
Finitis animum reddere amoribus.

Urit me Glycerae nitor,
  Splendentis Pario marmore purius ;
Urit grata protervitas
  Et voltus nimium lubricus adspici.

In me tota ruens Venus
  Cyprum deseruit, nec patitur Scythas
Et versis animosum equis
  Parthum dicere, nec quae nihil attinent.

Hic vivum mihi caespitem, hic
  Verbenas, pueri, ponite turaque
Bimi cum patera meri :
  Mactata veniet lenior hostia.

XX.

(*Sapphic* I.)

Vile potabis modicis Sabinum
Cantharis, Graeca quod ego ipse testa
Conditum levi, datus in theatro
    Cum tibi plausus,

Clare, Maecenas, eques, ut paterni
Fluminis ripae simul et iocosa
Redderet laudes tibi Vaticani
    Montis imago.

Caecubum et praelo domitam Caleno
Tu vides uvam : mea nec Falernae
Temperant vites neque Formiani
    Pocula colles.

XXI.

(*Asclepiad* 5.)

Dianam tenerae dicite virgines,
Intonsum, pueri, dicite Cynthium
Latonamque supremo
Dilectam penitus Iovi.

Vos laetam fluviis et nemorum coma,
Quaecumque aut gelido prominet Algido,
Nigris aut Erymanthi
Silvis aut viridis Cragi ;

Vos Tempe totidem tollite laudibus
Natalemque, mares, Delon Apollinis,
Insignemque pharetra
Fraternaque umerum lyra.

Hic bellum lacrimosum, hic miseram famem
Pestemque a populo et principe Caesare in
Persas atque Britannos
Vestra motus aget prece.

XXII.

(*Sapphic* 1.)

Integer vitae scelerisque purus
Non eget Mauris iaculis neque arcu
Nec venenatis gravida sagittis,
Fusce, pharetra,

Sive per Syrtes iter aestuosas,
Sive facturus per inhospitalem
Caucasum vel quae loca fabulosus
Lambit Hydaspes.

Namque me silva lupus in Sabina,
Dum meam canto Lalagen et ultra
Terminum curis vagor expeditis,
Fugit inermem,

Quale portentum neque militaris
Daunias latis alit aesculetis,
Nec Iubae tellus generat, leonum
Arida nutrix.

Pone me pigris ubi nulla campis
Arbor aestiva recreatur aura,
Quod latus mundi nebulae malusque
Iuppiter urguet ;

Pone sub curru nimium propinqui
Solis in terra domibus negata :
Dulce ridentem Lalagen amabo,
Dulce loquentem.

XXIII.

(*Asclepiad* 5.)

Vitas hinnuleo me similis, Chloë,
Quaerenti pavidam montibus aviis
Matrem non sine vano
Aurarum et silüae metu.

Nam seu mobilibus veris inhorruit
Adventus foliis, seu virides rubum
Dimovere lacertae,
Et corde et genibus tremit.

Atqui non ego te tigris ut aspera
Gaetulusve leo frangere persequor :
Tandem desine matrem
Tempestiva sequi viro.

XXIV.

(*Asclepiad* 4.)

Quis desiderio sit pudor aut modus
Tam cari capitis? Praecipe lugubres
Cantus, Melpomene, cui liquidam pater
Vocem cum cithara dedit.

Ergo Quintilium perpetuus sopor
Urguet? Cui Pudor et Iustitiae soror,
Incorrupta Fides, nudaque Veritas
Quando ullum inveniet parem?

Multis ille bonis flebilis occidit,
Nulli flebilior, quam tibi, Vergili.
Tu frustra pius heu non ita creditum
Poscis Quintilium deos.

Quid si Threïcio blandius Orpheo
Auditam moderere arboribus fidem?
Num vanae redeat sanguis imagini,
Quam virga semel horrida,

Non lenis precibus fata recludere,
Nigro conpulerit Mercurius gregi?
Durum: sed levius fit patientia
Quidquid corrigerest nefas.

XXV.

(*Sapphic* I.)

Parcius iunctas quatiunt fenestras
Iactibus crebris iuvenes protervi,
Nec tibi somnos adimunt, amatque
Ianua limen,

Quae prius multum facilis movebat
Cardines. Audis minus et minus iam :
" Me tuo longas pereunte noctes,
Lydia, dormis ? "

Invicem moechos anus arrogantes
Flebis in solo levis angiportu,
Thracio bacchante magis sub inter-
lunia vento,

Cum tibi flagrans amor et libido,
Quae solet matres furiare equorum,
Saeviet circa iecur ulcerosum,
Non sine questu,

Laeta quod pubes hedera virenti
Gaudeat pulla magis atque myrto,
Aridas frondes hiemis sodali
Dedicet Euro.

XXVI.

(*Alcaic.*)

Musis amicus, tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis, quis sub Arcto
Rex gelidae metuatur orae,

Quid Tiridaten terreat, unice
Securus. O quae fontibus integris
Gaudes, apricos necte flores,
Necte meo Lamiae coronam,

Pimplei dulcis. Nil sine te mei
Prosunt honores : hunc fidibus novis,
Hunc Lesbio sacrare plectro
Teque tuasque decet sorores.

XXVII.

(*Alcaic.*)

Natis in usum laetitiae scyphis
Pugnare Thracumst : tollite barbarum
  Morem, verecundumque Bacchum
    Sanguineis prohibete rixis.

Vino et lucernis Medus acinaces
Immane quantum discrepat : inpium
  Lenite clamorem, sodales,
    Et cubito remanete presso.

Voltis severi me quoque sumere
Partem Falerni ? Dicat Opuntiae
  Frater Megillae, quo beatus
    Volnere, qua pereat sagitta.

Cessat voluntas ? Non alia bibam
Mercede. Quae te cumque domat Venus,
  Non erubescendis adurit
    Ignibus ; ingenuoque semper

Amore peccas. Quidquid habes, age,
Depone tutis auribus. A miser,
  Quanta laborabas Charybdi,
    Digne puer meliore flamma !

Quae saga, quis te solvere Thessalis
Magus venenis, quis poterit deus ?
  Vix inligatum te triformi
    Pegasus expediet Chimaera.

XXVIII.

(*Alcmanian.*)

Te maris et terrae numeroque carentis arenae
Mensorem cohibent, Archyta,
Pulveris exigui prope litus parva Matinum
Munera, nec quicquam tibi prodest

Aërias temptasse domos animoque rotundum
Percurrisse polum morituro.
Occidit et Pelopis genitor, conviva deorum,
Tithonusque remotus in auras

Et Iovis arcanis Minos admissus, habentque
Tartara Panthoiden iterum Orco
Demissum, quamvis clipeo Troiana refixo
Tempora testatus nihil ultra

Nervos atque cutem morti concesserat atrae,
Iudice te non sordidus auctor
Naturae verique. Sed omnes una manet nox,
Et calcanda semel via leti.

Dant alios Furiae torvo spectacula Marti,
Exitiost avidum mare nautis;
Mixta senum ac iuvenum densentur funera, nullum
Saeva caput Proserpina fugit.

"Me quoque devexi rapidus comes Orionis
Illyricis Notus obruit undis.
At tu, nauta, vagae ne parce malignus arenae
Ossibus et capiti inhumato

Particulam dare: sic, quodcumque minabitur Eurus
Fluctibus Hesperiis, Venusinae
Plectantur silvae te sospite, multaque merces,
Unde potest, tibi defluat aequo

Ab Iove Neptunoque sacri custode Tarenti.
  Neglegis inmeritis nocituram
Postmodo te natis fraudem conmittere? Fors et
  Debita iura vicesque superbae

Te maneant ipsum: precibus non linquar inultis,
  Teque piacula nulla resolvent.
Quamquam festinas, non est mora longa; licebit
  Iniecto ter pulvere curras."

XXIX.

(*Alcaic.*)

Icci, beatis nunc Arabum invides
Gazis; et acrem militiam paras
  Non ante devictis Sabaeae
    Regibus, horribilique Medo

Nectis catenas. Quae tibi virginum
Sponso necato barbara serviet?
  Puer quis ex aula capillis
    Ad cyathum statuetur unctis,

Doctus sagittas tendere Sericas
Arcu paterno? Quis neget arduis
  Pronos relabi posse rivos
    Montibus et Tiberim reverti,

Cum tu coemptos undique nobilis
Libros Panaeti Socraticam et domum
  Mutare loricis Hiberis,
    Pollicitus meliora, tendis?

XXX.

(*Sapphic* I.)

O Venus, regina Cnidi Paphique,
Sperne dilectam Cypron et vocantis
Ture te multo Glycerae decoram
Transfer in aedem.

Fervidus tecum puer et solutis
Gratiae zonis properentque Nymphae
Et parum comis sine te Iuventas
Mercuriusque.

XXXI.

(*Alcaic.*)

Quid dedicatum poscit Apollinem
Vates? Quid orat, de patera novum
Fundens liquorem? Non opimas
Sardiniae segetes feracis,

Non aestuosae grata Calabriae
Armenta, non aurum aut ebur Indicum,
Non rura, quae Liris quieta
Mordet aqua taciturnus amnis.

Premant Calena falce quibus dedit
Fortuna vitem, dives ut aureis
Mercator exsiccet culillis
Vina Syra reparata merce,

Dis carus ipsis, quippe ter et quater
Anno revisens aequor Atlanticum
Inpune. Me pascunt olivae,
Me cichorea levesque malvae.

Frui paratis et valido mihi,
Latoe, dones ac precor integra
Cum mente, nec turpem senectam
Degere nec cithara carentem.

XXXII.

(*Sapphic* I.)

Poscimur. Siquid vacui sub umbra
Lusimus tecum, quod et hunc in annum
Vivat et plures, age dic Latinum,
Barbite, carmen,

Lesbio primum modulate civi,
Qui ferox bello tamen inter arma,
Sive iactatam religarat udo
Litore navem,

Liberum et Musas Veneremque et illi
Semper haerentem puerum canebat
Et Lycum nigris oculis nigroque
Crine decorum.

O decus Phoebi et dapibus supremi
Grata testudo Iovis, o laborum
Dulce lenimen medicumque, salve
Rite vocanti!

XXXIII.

(*Asclepiad* 4.)

Albi, ne doleas plus nimio memor
Inmitis Glycerae neu miserabiles
Decantes elegos, cur tibi iunior
Laesa praeniteat fide.

Insignem tenui fronte Lycorida
Cyri torret amor, Cyrus in asperam
Declinat Pholoen : sed prius Apulis
  Iungentur capreae lupis

Quam turpi Pholoe peccet adultero.
Sic visum Veneri, cui placet inpares
Formas atque animos sub iuga aenea
  Saevo mittere cum ioco.

Ipsum me melior cum peteret Venus,
Grata detinuit compede Myrtale
Libertina, fretis acrior Hadriae
  Curvantis Calabros sinus.

XXXIV.

(*Alcaic.*)

Parcus deorum cultor et infrequens,
Insanientis dum sapientiae
  Consultus erro, nunc retrorsum
    Vela dare atque iterare cursus

Cogor relictos : namque Diespiter,
Igni corusco nubila dividens
  Plerumque, per purum tonantes
    Egit equos volucremque currum ;

Quo bruta tellus et vaga flumina,
Quo Styx et invisi horrida Taenari
  Sedes Atlanteusque finis
    Concutitur. Valet ima summis

Mutare et insignem attenuat deus,
Obscura promens ; hinc apicem rapax
  Fortuna cum stridore acuto
    Sustulit, hic posuisse gaudet.

XXXV.

(*Alcaic.*)

O diva, gratum quae regis Antium,
Praesens vel imo tollere de gradu
  Mortale corpus vel superbos
    Vertere funeribus triumphos,

Te pauper ambit sollicita prece
Ruris colonus, te dominam aequoris
  Quicumque Bithyna lacessit
    Carpathium pelagus carina.

Te Dacus asper, te profugi Scythae,
Urbesque gentesque et Latium ferox
  Regumque matres barbarorum et
    Purpurei metuunt tyranni,

Iniurioso ne pede proruas
Stantem columnam, neu populus frequens
  Ad arma cessantes, ad arma
    Concitet imperiumque frangat.

Te semper anteit saeva Necessitas,
Clavos trabales et cuneos manu
  Gestans aena, nec severus
    Uncus abest liquidumque plumbum.

Te Spes et albo rara Fides colit
Velata panno, nec comitem abnegat,
  Utcumque mutata potentes
    Veste domos inimica linquis.

At volgus infidum et meretrix retro
Periura cedit, diffugiunt cadis
  Cum faece siccatis amici,
    Ferre iugum pariter dolosi.

Serves iturum Caesarem in ultimos
Orbis Britannos et iuvenum recens
  Examen, Eois timendum
    Partibus Oceanoque rubro.

Eheu cicatricum et sceleris pudet
Fratrumque. Quid nos dura refugimus
  Aetas? quid intactum nefasti
    Liquimus? unde manum iuventus

Metu deorum continuit? quibus
Pepercit aris? O utinam nova
  Incude diffingas retusum in
    Massagetas Arabasque ferrum!

XXXVI.

(*Asclepiad* 3.)

Et ture et fidibus iuvat
  Placare et vituli sanguine debito
Custodes Numidae deos,
  Qui nunc Hesperia sospes ab ultima

Caris multa sodalibus,
  Nulli plura tamen dividit oscula
Quam dulci Lamiae, memor
  Actae non alio rege puertiae

Mutataeque simul togae.
  Cressa ne careat pulchra dies nota,
Neu promptae modus amphorae,
  Neu morem in Salium sit requies pedum,

Neu multi Damalis meri
  Bassum Threïcia vincat amystide,
Neu desint epulis rosae
  Neu vivax apium neu breve lilium.

Omnes in Damalin putres
  Deponent oculos, nec Damalis novo
Divelletur adultero,
  Lascivis hederis ambitiosior.

XXXVII.

(*Alcaic.*)

Nunc est bibendum, nunc pede libero
Pulsanda tellus, nunc Saliaribus
  Ornare pulvinar deorum
    Tempus erat dapibus, sodales.

Antehac nefas depromere Caecubum
Cellis avitis, dum Capitolio
  Regina dementes ruinas
    Funus et imperio parabat

Contaminato cum grege turpium
Morbo virorum, quidlibet inpotens
  Sperare fortunaque dulci
    Ebria. Sed minuit furorem

Vix una sospes navis ab ignibus,
Mentemque lymphatam Mareotico
  Redegit in veros timores
    Caesar, ab Italia volantem

Remis adurguens, accipiter velut
Molles columbas aut leporem citus
  Venator in campis nivalis
    Haemoniae, daret ut catenis

Fatale monstrum. Quae generosius
Perire quaerens nec muliebriter
  Expavit ensem nec latentes
    Classe cita reparavit oras,

Ausa et iacentem visere regiam
Voltu sereno, fortis et asperas
Tractare serpentes, ut atrum
Corpore conbiberet venenum.

Deliberata morte ferocior ;
Saevis Liburnis scilicet invidens
Privata deduci superbo
Non humilis mulier triumpho.

XXXVIII.

(*Sapphic* I.)

Persicos odi, puer, adparatus,
Displicent nexae philyra coronae ;
Mitte sectari, rosa quo locorum
Sera moretur.

Simplici myrto nihil adlabores
Sedulus curo ; neque te ministrum
Dedecet myrtus neque me sub arta
Vite bibentem.

Q HORATI FLACCI
CARMINUM
LIBER SECUNDUS.
I.
(*Alcaic.*)

Motum ex Metello consule civicum
Bellique causas et vitia et modos
  Ludumque Fortunae gravesque
    Principum amicitias et arma

Nondum expiatis uncta cruoribus,
Periculosae plenum opus aleae,
  Tractas et incedis per ignes
    Suppositos cineri doloso.

Paullum severae Musa tragoediae
Desit theatris : mox ubi publicas
  Res ordinaris, grande munus
    Cecropio repetes cothurno,

Insigne maestis praesidium reis
Et consulenti, Pollio, Curiae,
  Cui laurus aeternos honores
    Delmatico peperit triumpho.

Iam nunc minaci murmure cornuum
Perstringis aures, iam litui strepunt,
  Iam fulgor armorum fugaces
    Terret equos equitumque voltus.

Audire magnos iam videor duces,
Non indecoro pulvere sordidos,
Et cuncta terrarum subacta
Praeter atrocem animum Catonis.

Iuno, et deorum quisquis amicior
Afris inulta cesserat inpotens
Tellure, victorum nepotes
Rettulit inferias Iugurthae.

Quis non Latino sanguine pinguior
Campus sepulcris inpia proelia
Testatur auditumque Medis
Hesperiae sonitum ruinae ?

Qui gurges aut quae flumina lugubris
Ignara belli ? quod mare Dauniae
Non decoloravere caedes ?
Quae caret ora cruore nostro ?

Sed ne relictis, Musa procax, iocis
Ceae retractes munera neniae,
Mecum Dionaeo sub antro
Quaere modos leviore plectro.

II.

(*Sapphic* I.)

Nullus argento color est avaris
Abdito terris, inimice lamnae
Crispe Sallusti, nisi temperato
Splendeat usu.

Vivet extento Proculeius aevo,
Notus in fratres animi paterni :
Illum aget pinna metuente solvi
Fama superstes.

Latius regnes avidum domando
Spiritum, quam si Libyam remotis
Gadibus iungas et uterque Poenus
Serviat uni.

Crescit indulgens sibi dirus hydrops
Nec sitim pellit, nisi causa morbi
Fugerit venis et aquosus albo
Corpore languor.

Redditum Cyri solio Prahaten
Dissidens plebi numero beatorum
Eximit Virtus populumque falsis
Dedocet uti

Vocibus, regnum et diadema tutum
Deferens uni propriamque laurum,
Quisquis ingentes oculo inretorto
Spectat acervos.

III.

(*Alcaic.*)

Aequam memento rebus in arduis
Servare mentem, non secus in bonis
Ab insolenti temperatam
Laetitia, moriture Delli,

Seu maestus omni tempore vixeris,
Seu te in remoto gramine per dies
Festos reclinatum bearis
Interiore nota Falerni.

Quo pinus ingens albaque populus
Umbram hospitalem consociare amant
Ramis? Quid obliquo laborat
Lympha fugax trepidare rivo?

Huc vina et unguenta et nimium breves
Flores amoenae ferre iube rosae,
Dum res et aetas et sororum
Fila trium patiuntur atra.

Cedes coemptis saltibus et domo
Villaque, flavus quam Tiberis lavit,
Cedes, et exstructis in altum
Divitiis potietur heres.

Divesne, prisco natus ab Inacho,
Nil interest an pauper et infima
De gente sub divo moreris,
Victima nil miserantis Orci.

Omnes eodem cogimur, omnium
Versatur urna serius ocius
Sors exitura et nos in aeternum
Exsilium impositura cumbae.

IV.

(*Sapphic* I.)

Ne sit ancillae tibi amor pudori,
Xanthia Phoceu. Prius insolentem
Serva Briseis niveo colore
Movit Achillem;

Movit Aiacem Telamone natum
Forma captivae dominum Tecmessae:
Arsit Atrides medio in triumpho
Virgine rapta,

Barbarae postquam cecidere turmae
Thessalo victore et ademptus Hector
Tradidit fessis leviora tolli
Pergama Grais.

Nescias an te generum beati
Phyllidis flavae decorent parentes :
Regium certe genus et penates
  Maeret iniquos.

Crede non illam tibi de scelesta
Plebe dilectam, neque sic fidelem,
Sic lucro aversam potuisse nasci
  Matre pudenda.

Bracchia et voltum teretesque suras
Integer laudo ; fuge suspicari,
Cuius octavum trepidavit aetas
  Claudere lustrum.

V.

(*Alcaic.*)

Nondum subacta ferre iugum valet
Cervice, nondum munia conparis
  Aequare nec tauri ruentis
    In venerem tolerare pondus.

Circa virentes est animus tuae
Campos iuvencae, nunc fluviis gravem
  Solantis aestum, nunc in udo
    Ludere cum vitulis salicto

Praegestientis. Tolle cupidinem
Inmitis uvae : iam tibi lividos
  Distinguet autumnus racemos
    Purpureo varius colore.

Iam te sequetur : currit enim ferox
Aetas, et illi, quos tibi demserit,
  Adponet annos ; iam proterva
    Fronte petet Lalage maritum,

Dilecta, quantum non Pholoe fugax,
Non Chloris, albo sic umero nitens,
Ut pura nocturno renidet
Luna mari Cnidiusve Gyges.

Quem si puellarum insereres choro,
Mire sagaces falleret hospites
Discrimen obscurum solutis
Crinibus ambiguoque voltu.

VI.

(*Sapphic* I.)

Septimi, Gades aditure mecum et
Cantabrum indoctum iuga ferre nostra et
Barbaras Syrtes, ubi Maura semper
Aestuat unda,

Tibur Argeo positum colono
Sit meae sedes utinam senectae,
Sit modus lasso maris et viarum
Militiaeque.

Unde si Parcae prohibent iniquae,
Dulce pellitis ovibus Galaesi
Flumen et regnata petam Laconi
Rura Phalantho.

Ille terrarum mihi praeter omnes
Angulus ridet, ubi non Hymetto
Mella decedunt viridique certat
Baca Venafro ;

Ver ubi longum tepidasque praebet
Iuppiter brumas, et amicus Aulon
Fertili Baccho minimum Falernis
Invidet uvis.

Ille te mecum locus et beatae
Postulant arces ; ibi tu calentem
Debita sparges lacrima favillam
Vatis amici.

VII.

(*Alcaic.*)

O saepe mecum tempus in ultimum,
Deducte Bruto militiae duce,
Quis te redonavit Quiritem
Dis patriis Italoque caelo,

Pompei, meorum prime sodalium,
Cum quo morantem saepe diem mero
Fregi, coronatus nitentes
Malobathro Syrio capillos ?

Tecum Philippos et celerem fugam
Sensi relicta non bene parmula,
Cum fracta virtus et minaces
Turpe solum tetigere mento.

Sed me per hostes Mercurius celer
Denso paventem sustulit aëre;
Te rursus in bellum resorbens
Unda fretis tulit aestuosis.

Ergo obligatam redde Iovi dapem,
Longaque fessum militia latus
Depone sub lauru mea nec
Parce cadis tibi destinatis.

Oblivioso levia Massico
Ciboria exple, funde capacibus
Unguenta de conchis. Quis udo
Deproperare apio coronas

Curatve myrto? Quem Venus arbitrum
Dicet bibendi? Non ego sanius
Bacchabor Edonis . recepto
Dulce mihi furerest amico.

VIII.

(*Sapphic* I.)

Ulla si iuris tibi peierati
Poena, Barine, nocuisset umquam,
Dente si nigro fieres vel uno
Turpior ungui,

Crederem. Sed tu simul obligasti
Perfidum votis caput, enitescis
Pulchrior multo iuvenumque prodis
Publica cura.

Expedit matris cineres opertos
Fallere et toto taciturna noctis
Signa cum caelo gelidaque divos
Morte carentes.

Ridet hoc, inquam, Venus ipsa, rident
Simplices Nymphae ferus et Cupido,
Semper ardentes acuens sagittas
Cote cruenta.

Adde quod pubes tibi crescit omnis,
Servitus crescit nova, nec priores
Inpiae tectum dominae relinquunt,
Saepe minati.

Te suis matres metuunt iuvencis,
Te senes parci miseraeque, nuper
Virgines, nuptae, tua ne retardet
Aura maritos.

IX.

(Alcaic.)

Non semper imbres nubibus hispidos
Manant in agros aut mare Caspium
Vexant inaequales procellae
Usque, nec Armeniis in oris,

Amice Valgi, stat glacies iners
Menses per omnes, aut aquilonibus
Querqueta Gargani laborant
Et foliis viduantur orni :

Tu semper urgues flebilibus modis
Mysten ademptum, nec tibi Vespero
Surgente decedunt amores
Nec rapidum fugiente solem.

At non ter aevo functus amabilem
Ploravit omnes Antilochum senex
Annos, nec inpubem parentes
Troilon aut Phrygiae sorores

Flevere semper. Desine mollium
Tandem querellarum, et potius nova
Cantemus Augusti tropaea
Caesaris et rigidum Niphaten,

Medumque flumen gentibus additum
Victis minores volvere vertices,
Intraque praescriptum Gelonos
Exiguis equitare campis.

X.

(*Sapphic* I.)

Rectius vives, Licini, neque altum
Semper urguendo neque, dum procellas
Cautus horrescis, nimium premendo
Litus iniquum.

Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidenda
Sobrius aula.

Saepius ventis agitatur ingens
Pinus et celsae graviore casu
Decidunt turres feriuntque summos
Fulgura montes.

Sperat infestis, metuit secundis
Alteram sortem bene praeparatum
Pectus. Informes hiemes reducit
Iupiter, idem

Submovet. Non, si male nunc, et olim
Sic erit : quondam cithara tacentem
Suscitat Musam neque semper arcum
Tendit Apollo.

Rebus angustis animosus atque
Fortis adpare ; sapienter idem
Contrahes vento nimium secundo
Turgida vela.

XI.

(Alcaic.)

Quid bellicosus Cantaber et Scythes,
Hirpine Quinti, cogitet Hadria
Divisus obiecto, remittas
Quaerere, nec trepides in usum

Poscentis aevi pauca: fugit retro
Levis iuventas et decor, arida
Pellente lascivos amores
Canitie facilemque somnum.

Non semper idem floribus est honor
Vernis, neque uno luna rubens nitet
Voltu: quid aeternis minorem
Consiliis animum fatigas?

Cur non sub alta vel platano vel hac
Pinu iacentes sic temere et rosa
Canos odorati capillos,
Dum licet, Assyriaque nardo

Potamus uncti? Dissipat Euhius
Curas edaces. Quis puer ocius
Restinguet ardentis Falerni
Pocula praetereunte lympha?

Quis devium scortum eliciet domo
Lyden? Eburna, dic age, cum lyra
Maturet, incomptum Lacaenae
More comae religata nodum!

XII.

(*Asclepiad* 4.)

Nolis longa ferae bella Numantiae
Nec durum Hannibalem nec Siculum mare
Poeno purpureum sanguine mollibus
  Aptari citharae modis,

Nec saevos Lapithas et nimium mero
Hylaeum domitosque Herculea manu
Telluris iuvenes, unde periculum
  Fulgens contremuit domus

Saturni veteris : tuque pedestribus
Dices historiis proelia Caesaris,
Maecenas, melius ductaque per vias
  Regum colla minacium.

Me dulces dominae Musa Licymniae
Cantus, me voluit dicere lucidum
Fulgentes oculos et bene mutuis
  Fidum pectus amoribus ;

Quam nec ferre pedem dedecuit choris
Nec certare ioco nec dare bracchia
Ludentem nitidis virginibus sacro
  Dianae celebris die.

Num tu quae tenuit dives Achaemenes
Aut pinguis Phrygiae Mygdonias opes
Permutare velis crine Licymniae
  Plenas aut Arabum domos,

Dum flagrantia detorquet ad oscula
Cervicem, aut facili saevitia negat,
Quae poscente magis gaudeat eripi,
  Interdum rapere occupet.

XIII.

(Alcaic.)

Ille et nefasto te posuit die,
Quicumque primum, et sacrilega manu
Produxit, arbos, in nepotum
Perniciem opprobriumque pagi ;

Illum et parentis crediderim sui
Fregisse cervicem et penetralia
Sparsisse nocturno cruore
Hospitis ; ille venena Colcha

Et quicquid usquam concipitur nefas
Tractavit, agro qui statuit meo
Te triste lignum, te caducum
In domini caput inmerentis.

Quid quisque vitet, numquam homini satis
Cautumst in horas : navita Bosphorum
Thynus perhorrescit neque ultra
Caeca timetve aliunde fata,

Miles sagittas et celerem fugam
Parthi, catenas Parthus et Italun
Robur ; sed improvisa leti
Vis rapuit rapietque gentes.

Quam paene furvae regna Proserpinae
Et iudicantem vidimus Aeacum
Sedesque discriptas piorum et
Aeoliis fidibus querentem

Sappho puellis de popularibus
Et te sonantem plenius aureo,
Alcaee, plectro dura navis,
Dura fugae mala, dura belli.

Utrumque sacro digna silentio
Mirantur umbrae dicere ; sed magis
Pugnas et exactos tyrannos
Densum umeris bibit aure volgus.

Quid mirum, ubi illis carminibus stupens
Demittit atras belua centiceps
Aures, et intorti capillis
Eumenidum recreantur angues ?

Quin et Prometheus et Pelopis parens
Dulci laborem decipitur sono,
Nec curat Orion leones
Aut timidos agitare lyncas.

XIV.

(*Alcaic.*)

Eheu fugaces, Postume, Postume,
Labuntur anni, nec pietas moram
Rugis et instanti senectae
Adferet indomitaeque morti ;

Non, si trecenis, quotquot eunt dies,
Amice, places inlacrimabilem
Plutona tauris, qui ter amplum
Geryonen Tityonque tristi

Conpescit unda, scilicet omnibus,
Quicumque terrae munere vescimur,
Enaviganda, sive reges
Sive inopes erimus coloni.

Frustra cruento Marte carebimus
Fractisque rauci fluctibus Hadriae,
Frustra per autumnos nocentem
Corporibus metuemus austrum :

Visendus ater flumine languido
Cocytos errans et Danai genus
Infame damnatusque longi
Sisyphus Aeolides laboris.

Linquenda tellus et domus et placens
Uxor, neque harum, quas colis, arborum
Te praeter invisas cupressos
Ulla brevem dominum sequetur.

Absumet heres Caecuba dignior
Servata centum clavibus et mero
Tinguet pavimentum superbo,
Pontificum potiore cenis.

XV.

(*Alcaic.*)

Iam pauca aratro iugera regiae
Moles relinquent, undique latius
Extenta visentur Lucrino
Stagna lacu, platanusque caelebs

Evincet ulmos ; tum violaria et
Myrtus et omnis copia narium
Spargent olivetis odorem,
Fertilibus domino priori ;

Tum spissa ramis laurea fervidos
Excludet ictus. Non ita Romuli
Praescriptum et intonsi Catonis
Auspiciis veterumque norma.

Privatus illis census erat brevis,
Commune magnum : nulla decempedis
Metata privatis opacam
Porticus excipiebat Arcton.

Nec fortuitum spernere caespitem
Leges sinebant, oppida publico
Sumptu iubentes et deorum
Templa novo decorare saxo.

XVI.

(*Sapphic* I.)

Otium divos rogat in patenti
Prensus Aegaeo, simul atra nubes
Condidit lunam neque certa fulgent
Sidera nautis ;

Otium bello furiosa Thrace,
Otium Medi pharetra decori,
Grosphe, non gemmis neque purpura ve-
nale nec auro.

Non enim gazae neque consularis
Submovet lictor miseros tumultus
Mentis et curas laqueata circum
Tecta volantes.

Vivitur parvo bene, cui paternum
Splendet in mensa tenui salinum,
Nec leves somnos timor aut cupido
Sordidus aufert.

Quid brevi fortes iaculamur aevo
Multa ? Quid terras alio calentes
Sole mutamus ? Patriae quis exsul
Se quoque fugit ?

Scandit aeratas vitiosa naves
Cura nec turmas equitum relinquit,
Ocior cervis et agente nimbos
Ocior Euro.

Laetus in praesens animus quod ultrast
Oderit curare et amara lento
Temperet risu ; nihil est ab omni
  Parte beatum.

Abstulit clarum cita mors Achillem,
Longa Tithonum minuit senectus,
Et mihi forsan, tibi quod negarit,
  Porriget hora.

Te greges centum Siculaeque circum
Mugiunt vaccae, tibi tollit hinnitum
Apta quadrigis equa, te bis Afro
  Murice tinctae

Vestiunt lanae ; mihi parva rura et
Spiritum Graiae tenuem Camenae
Parca non mendax dedit et malignum
  Spernere volgus.

XVII.

(*Alcaic.*)

Cur me querellis exanimas tuis ?
Nec dis amicumst nec mihi te prius
  Obire, Maecenas, mearum
    Grande decus columenque rerum.

A, te meae si partem animae rapit
Maturior vis, quid moror altera,
  Nec carus aeque nec superstes
    Integer ? Ille dies utramque

Ducet ruinam. Non ego perfidum
Dixi sacramentum : ibimus, ibimus,
  Utcumque praecedes, supremum
    Carpere iter comites parati.

Me nec Chimaerae spiritus igneae
Nec, si resurgat, centimanus Gigas
Divellet umquam : sic potenti
Iustitiae placitumque Parcis.

Seu Libra seu me Scorpios adspicit
Formidolosus, pars violentior
Natalis horae, seu tyrannus
Hesperiae Capricornus undae,

Utrumque nostrum incredibili modo
Consentit astrum. Te Iovis inpio
Tutela Saturno refulgens
Eripuit volucrisque Fati

Tardavit alas, cui populus frequens
Laetum theatris ter crepuit sonum ;
Me truncus inlapsus cerebro
Sustulerat, nisi Faunus ictum

Dextra levasset, Mercurialium
Custos virorum. Reddere victimas
Aedemque votivam memento ;
Nos humilem feriemus agnam.

XVIII.

(*Hipponacteum.*)

Non ebur neque aureum
Mea renidet in domo lacunar,
Non trabes Hymettiae
Premunt columnas ultima recisas

Africa, neque Attali
Ignotus heres regiam occupavi,
Nec Laconicas mihi
Trahunt honestae purpuras clientae.

At fides et ingeni
Benigna venast, pauperemque dives
Me petit: nihil supra
Deos lacesso nec potentem amicum

Largiora flagito,
Satis beatus unicis Sabinis.
Truditur dies die,
Novaeque pergunt interire lunae.

Tu secanda marmora
Locas sub ipsum funus et sepulcri
Inmemor struis domos,
Marisque Bais obstrepentis urgues

Submovere litora,
Parum locuples continente ripa.
Quid quod usque proximos
Revellis agri terminos et ultra

Limites clientium
Salis avarus? Pellitur paternos
In sinu ferens deos
Et uxor et vir sordidosque natos.

Nulla certior tamen
Rapacis Orci fine destinata
Aula divitem manet
Erum. Quid ultra tendis? Aequa tellus

Pauperi recluditur
Regumque pueris, nec satelles Orci
Callidum Promethea
Revexit auro captus. Hic superbum

Tantalum atque Tantali
  Genus cohercet, hic levare functum
Pauperem laboribus
  Vocatus atque non vocatus audit.

XIX.

(*Alcaic.*)

Bacchum in remotis carmina rupibus
Vidi docentem, credite posteri,
  Nymphasque discentes et aures
    Capripedum Satyrorum acutas.

Euhoe, recenti mens trepidat metu,
Plenoque Bacchi pectore turbidum
  Laetatur. Euhoe, parce Liber,
    Parce, gravi metuende thyrso.

Fas pervicaces est mihi Thyiadas
Vinique fontem lactis et uberes
  Cantare rivos atque truncis
    Lapsa cavis iterare mella ;

Fas et beatae coniugis additum
Stellis honorem tectaque Penthei
  Disiecta non leni ruina
    Thracis et exitium Lycurgi.

Tu flectis amnes, tu mare barbarum,
Tu separatis uvidus in iugis
  Nodo coherces viperino
    Bistonidum sine fraude crines.

Tu, cum parentis regna per arduum
Cohors Gigantum scanderet inpia,
Rhoetum retorsisti leonis
Unguibus horribilique mala;

Quamquam choreis aptior et iocis
Ludoque dictus non sat idoneus
Pugnae ferebaris; sed idem
Pacis eras mediusque belli.

Te vidit insons Cerberus aureo
Cornu decorum, leniter atterens
Caudam, et recedentis trilingui
Ore pedes tetigitque crura.

XX.

(Alcaic.)

Non usitata nec tenui ferar
Pinna biformis per liquidum aethera
Vates, neque in terris morabor
Longius invidiaque maior

Urbes relinquam. Non ego, pauperum
Sanguis parentum, non ego, quem vocas,
Dilecte Maecenas, obibo
Nec Stygia cohibebor unda.

Iam iam residunt cruribus asperae
Pelles et album mutor in alitem
Superne, nascunturque leves
Per digitos umerosque plumae.

Iam Daedaleo tutior Icaro
Visam gementis litora Bosphori
Syrtesque Gaetulas canorus
Ales Hyperboreosque campos.

Me Colchus et qui dissimulat metum
Marsae cohortis Dacus et ultimi
Noscent Geloni, me peritus
Discet Hiber Rhodanique potor.

Absint inani funere neniae
Luctusque turpes et querimoniae ;
Conpesce clamorem ac sepulcri
Mitte supervacuos honores.

Q. HORATI FLACCI
CARMINUM

LIBER TERTIUS.

I.

(*Alcaic.*)

Odi profanum volgus et arceo.
Favete linguis ; carmina non prius
   Audita Musarum sacerdos
      Virginibus puerisque canto.

Regum timendorum in proprios greges,
Reges in ipsos imperiumst Iovis,
   Clari Giganteo triumpho,
      Cuncta supercilio moventis.

Est ut viro vir latius ordinet
Arbusta sulcis, hic generosior
   Descendat in campum petitor,
      Moribus hic meliorque fama

Contendat, illi turba clientium
Sit maior : aequa lege Necessitas
   Sortitur insignes et imos ;
      Omne capax movet urna nomen.

Destrictus ensis cui super inpia
Cervice pendet, non Siculae dapes
   Dulcem elaborabunt saporem,
      Non avium citharaeque cantus

Somnum reducent. Somnus agrestium
Lenis virorum non humiles domos
Fastidit umbrosamque ripam,
Non zephyris agitata tempe.

Desiderantem quod satis est neque
Tumultuosum sollicitat mare,
Nec saevus Arcturi cadentis
Impetus aut orientis Haedi,

Non verberatae grandine vineae
Fundusque mendax, arbore nunc aquas
Culpante, nunc torrentia agros
Sidera, nunc hiemes iniquas.

Contracta pisces aequora sentiunt
Iactis in altum molibus : huc frequens
Caementa demittit redemptor
Cum famulis dominusque terrae

Fastidiosus. Sed Timor et Minae
Scandunt eodem, quo dominus, neque
Decedit aerata triremi et
Post equitem sedet atra Cura.

Quod si dolentem nec Phrygius lapis
Nec purpurarum sidere clarior
Delenit usus nec Falerna
Vitis Achaemeniumque costum :

Cur invidendis postibus et novo
Sublime ritu moliar atrium ?
Cur valle permutem Sabina
Divitias operosiores ?

II.

(*Alcaic.*)

Angustam amice pauperiem pati
Robustus acri militia puer
Condiscat et Parthos feroces
Vexet eques metuendus hasta,

Vitamque sub divo et trepidis agat
In rebus. Illum ex moenibus hosticis
Matrona bellantis tyranni
Prospiciens et adulta virgo

Suspiret : ' eheu, ne rudis agminum
Sponsus lacessat regius asperum
Tactu leonem, quem cruenta
Per medias rapit ira caedes.'

Dulce et decorumst pro patria mori.
Mors et fugacem persequitur virum,
Nec parcit inbellis iuventae
Poplitibus timidoque tergo.

Virtus, repulsae nescia sordidae,
Intaminatis fulget honoribus,
Nec sumit aut ponit secures
Arbitrio popularis aurae.

Virtus, recludens inmeritis mori
Caelum, negata temptat iter via,
Coetusque volgares et udam
Spernit humum fugiente pinna.

Est et fideli tuta silentio
Merces : vetabo, qui Cereris sacrum
Volgarit arcanae, sub isdem
Sit trabibus fragilemve mecum

Solvat phaselon ; saepe Diespiter
Neglectus incesto addidit integrum,
Raro antecedentem scelestum
Deseruit pede Poena claudo.

III.

(Alcaic.)

Iustum et tenacem propositi virum
Non civium ardor prava iubentium,
Non voltus instantis tyranni
Mente quatit solida, neque Auster,

Dux inquieti turbidus Hadriae,
Nec fulminantis magna manus Iovis ;
Si fractus inlabatur orbis,
Inpavidum ferient ruinae.

Hac arte Pollux et vagus Hercules
Enisus arces attigit igneas,
Quos inter Augustus recumbens
Purpureo bibet ore nectar.

Hac te merentem, Bacche pater, tuae
Vexere tigres, indocili iugum
Collo trahentes ; hac Quirinus
Martis equis Acheronta fugit,

Gratum elocuta consiliantibus
Iunone divis : ' Ilion, Ilion
Fatalis incestusque iudex
Et mulier peregrina vertit

In pulverem, ex quo destituit deos
Mercede pacta Laomedon mihi
Castaeque damnatum Minervae
Cum populo et duce fraudulento.

Iam nec Lacaenae splendet adulterae
Famosus hospes nec Priami domus
Periura pugnaces Achivos
Hectoreis opibus refringit,

Nostrisque ductum seditionibus
Bellum resedit. Protinus et graves
Iras et invisum nepotem,
Troica quem peperit sacerdos,

Marti redonabo ; illum ego lucidas
Inire sedes, ducere nectaris
Sucos et adscribi quietis
Ordinibus patiar deorum.

Dum longus inter saeviat Ilion
Romamque pontus, qualibet exsules
In parte regnanto beati ;
Dum Priami Paridisque busto

Insultet armentum et catulos ferae
Celent inultae, stet Capitolium
Fulgens triumphatisque possit
Roma ferox dare iura Medis.

Horrenda late nomen in ultimas
Extendat oras, qua medius liquor
Secernit Europen ab Afro,
Qua tumidus rigat arva Nilus,

Aurum inrepertum et sic melius situm,
Cum terra celat, spernere fortior
Quam cogere humanos in usus
Omne sacrum rapiente dextra.

Quicumque mundo terminus obstitit,
Hunc tangat armis, visere gestiens,
Qua parte debacchantur ignes,
Qua nebulae pluviique rores.

Sed bellicosis fata Quiritibus
Hac lege dico, ne nimium pii
Rebusque fidentes avitae
Tecta velint reparare Troiae.

Troiae renascens alite lugubri
Fortuna tristi clade iterabitur,
Ducente victrices catervas
Coniuge me Iovis et sorore.

Ter si resurgat murus aheneus
Auctore Phoebo, ter pereat meis
Excisus Argivis, ter uxor
Capta virum puerosque ploret.'

Non hoc iocosae conveniet lyrae :
Quo, Musa, tendis ? Desine pervicax
Referre sermones deorum et
Magna modis tenuare parvis.

IV.

(*Alcaic.*)

Descende caelo et dic age tibia
Regina longum Calliope melos,
Seu voce nunc mavis acuta,
Seu fidibus citharaque Phoebi.

Auditis, an me ludit amabilis
Insania ? Audire et videor pios
Errare per lucos, amoenae
Quos et aquae subeunt et aurae.

Me fabulosae Volture in Apulo
Altricis extra limen Apuliae
Ludo fatigatumque somno
Fronde nova puerum palumbes

Texere, mirum quod foret omnibus,
Quicumque celsae nidum Acherontiae
Saltusque Bantinos et arvum
Pingue tenent humilis Forenti,

Ut tuto ab atris corpore viperis
Dormirem et ursis, ut premerer sacra
Lauroque conlataque myrto,
Non sine dis animosus infans.

Vester, Camenae, vester in arduos
Tollor Sabinos, seu mihi frigidum
Praeneste seu Tibur supinum
Seu liquidae placuere Baiae.

Vestris amicum fontibus et choris
Non me Philippis versa acies retro,
Devota non exstinxit arbos,
Nec Sicula Palinurus unda.

Utcumque mecum vos eritis, libens
Insanientem navita Bosphorum
Temptabo et urentes arenas
Litoris Assyrii viator ;

Visam Britannos hospitibus feros
Et laetum equino sanguine Concanum ;
Visam pharetratos Gelonos
Et Scythicum inviolatus amnem.

Vos Caesarem altum, militia simul
Fessas cohortes abdidit oppidis,
Finire quaerentem labores,
Pierio recreatis antro.

Vos lene consilium et datis et dato
Gaudetis, almae. Scimus, ut inpios
Titanas inmanemque turmam
Fulmine sustulerit caduco,

Qui terram inertem, qui mare temperat
Ventosum et urbes regnaque tristia,
Divosque mortalesque turbas
Imperio regit unus aequo.

Magnum illa terrorem intulerat Iovi
Fidens iuventus horrida bracchiis,
Fratresque tendentes opaco
Pelion inposuisse Olympo.

Sed quid Typhoeus et validus Mimas,
Aut quid minaci Porphyrion statu,
Quid Rhoetus evolsisque truncis
Enceladus iaculator audax

Contra sonantem Palladis aegida
Possent ruentes? Hinc avidus stetit
Volcanus, hinc matrona Iuno et
Numquam umeris positurus arcum,

Qui rore puro Castaliae lavit
Crines solutos, qui Lyciae tenet
Dumeta natalemque silvam,
Delius et Patareus Apollo.

Vis consili expers mole ruit sua :
Vim temperatam di quoque provehunt
In maius ; idem odere vires
Omne nefas animo moventes.

Testis mearum centimanus Gyas
Sententiarum, notus et integrae
Temptator Orion Dianae,
Virginea domitus sagitta.

Iniecta monstris Terra dolet suis
Maeretque partus fulmine luridum
Missos ad Orcum ; nec peredit
Inpositam celer ignis Aetnam,

Incontinentis nec Tityi iecur
Reliquit ales, nequitiae additus
Custos ; amatorem trecentae
Pirithoum cohibent catenae.

V.

(*Alcaic.*)

Caelo tonantem credidimus Iovem
Regnare ; praesens divus habebitur
Augustus adiectis Britannis
Imperio gravibusque Persis.

Milesne Crassi coniuge barbara
Turpis maritus vixit, et hostium,—
Pro curia inversique mores !—
Consenuit socerorum in armis

Sub rege Medo Marsus et Apulus,
Anciliorum et nominis et togae
Oblitus aeternaeque Vestae,
Incolumi Iove et urbe Roma ?

Hoc caverat mens provida Reguli
Dissentientis condicionibus
Foedis et exemplo trahenti
Perniciem veniens in aevum,

Si non periret inmiserabilis
Captiva pubes. 'Signa ego Punicis
Adfixa delubris et arma
Militibus sine caede' dixit

'Derepta vidi; vidi ego civium
Retorta tergo bracchia libero
Portasque non clausas et arva
Marte coli populata nostro.

Auro repensus scilicet acrior
Miles redibit. Flagitio additis
Damnum: neque amissos colores
Lana refert medicata fuco,

Nec vera virtus, cum semel excidit,
Curat reponi deterioribus.
Si pugnat extricata densis
Cerva plagis, erit ille fortis,

Qui perfidis se credidit hostibus,
Et marte Poenos proteret altero,
Qui lora restrictis lacertis
Sensit iners timuitque mortem.

Hic, unde vitam sumeret inscius,
Pacem duello miscuit. O pudor!
O magna Carthago, probrosis
Altior Italiae ruinis!'

Fertur pudicae coniugis osculum
Parvosque natos ut capitis minor
  Ab se removisse et virilem
    Torvus humi posuisse voltum,

Donec labantes consilio patres
Firmaret auctor numquam alias dato,
  Interque maerentes amicos
    Egregius properaret exsul.

Atqui sciebat quae sibi barbarus
Tortor pararet ; non aliter tamen
  Dimovit obstantes propinquos
    Et populum reditus morantem,

Quam si clientum longa negotia
Diiudicata lite relinqueret,
  Tendens Venafranos in agros
    Aut Lacedaemonium Tarentum.

VI.

(*Alcaic.*)

Delicta maiorum inmeritus lues,
Romane, donec templa refeceris
  Aedesque labentes deorum et
    Foeda nigro simulacra fumo.

Dis te minorem quod geris, imperas :
Hinc omne principium, huc refer exitum.
  Di multa neglecti dederunt
    Hesperiae mala luctuosae.

Iam bis Monaeses et Pacori manus
Non auspicatos contudit impetus
  Nostros et adiecisse praedam
    Torquibus exiguis renidet.

Paene occupatam seditionibus
Delevit Urbem Dacus et Aethiops,
  Hic classe formidatus, ille
    Missilibus melior sagittis.

Fecunda culpae saecula nuptias
Primum inquinavere et genus et domos:
  Hoc fonte derivata clades
    In patriam populumque fluxit.

Motus doceri gaudet Ionicos
Acerba virgo et fingitur artibus
  Iam nunc et incestos amores
    De tenero meditatur ungui.

Mox iuniores quaerit adulteros
Inter mariti vina, neque eligit
  Cui donet inpermissa raptim
    Gaudia luminibus remotis,

Sed iussa coram non sine conscio
Surgit marito, seu vocat institor
  Seu navis Hispanae magister,
    Dedecorum pretiosus emptor.

Non his iuventus orta parentibus
Infecit aequor sanguine Punico
  Pyrrhumque et ingentem cecidit
    Antiochum Hannibalemque dirum;

Sed rusticorum mascula militum
Proles, Sabellis docta ligonibus
  Versare glaebas et severae
    Matris ad arbitrium recisos

Portare fustes, sol ubi montium
Mutaret umbras et iuga demeret
Bobus fatigatis amicum
Tempus agens abeunte curru.

Damnosa quid non inminuit dies ?
Aetas parentum, peior avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem.

VII.

(*Asclepiad* 5.)

Quid fles, Asterie, quem tibi candidi
Primo restituent vere Favonii
Thyna merce beatum,
Constantis iuvenem fide,

Gygen ? Ille Notis actus ad Oricum
Post insana Caprae sidera frigidas
Noctes non sine multis
Insomnis lacrimis agit.

Atqui sollicitae nuntius hospitae,
Suspirare Chloen et miseram tuis
Dicens ignibus uri,
Temptat mille vafer modis.

Ut Proetum mulier perfida credulum
Falsis inpulerit criminibus nimis
Casto Bellerophontae
Maturare necem refert ;

Narrat paene datum Pelea Tartaro,
Magnessam Hippolyten dum fugit abstinens ;
Et peccare docentes
Fallax historias movet

Frustra: nam scopulis surdior Icari
Voces audit adhuc integer. At tibi
Ne vicinus Enipeus
Plus iusto placeat cave;

Quamvis non alius flectere equum sciens
Aeque conspicitur gramine Martio,
Nec quisquam citus aeque
Tusco denatat alveo.

Prima nocte domum claude neque in vias
Sub cantu querulae despice tibiae,
Et te saepe vocanti
Duram difficilis mane.

VIII.

(*Sapphic.*)

Martiis caelebs quid agam Kalendis,
Quid velint flores et acerra turis
Plena miraris positusque carbo in
Cespite vivo,

Docte sermones utriusque linguae?
Voveram dulces epulas et album
Libero caprum prope funeratus
Arboris ictu.

Hic dies anno redeunte festus
Corticem adstrictum pice dimovebit
Amphorae, fumum bibere institutae
Consule Tullo.

Sume, Maecenas, cythos amici
Sospitis centum et vigiles lucernas
Perfer in lucem: procul omnis esto
Clamor et ira.

Mitte civiles super urbe curas:
Occidit Daci Cotisonis agmen,
Medus infestus sibi luctuosis
  Dissidet armis,

Servit Hispanae vetus hostis orae
Cantaber sera domitus catena,
Iam Scythae laxo meditantur arcu
  Cedere campis.

Neglegens, ne qua populus laboret,
Parce privatus nimium cavere;
Dona praesentis cape laetus horae,
  Linque severa.

IX.

(*Asclepiad* 3.)

Iuvenis. 'Donec gratus eram tibi
  Nec quisquam potior bracchia candidae
Cervici iuvenis dabat,
  Persarum vigui rege beatior.'

Lydia. 'Donec non alia magis
  Arsisti neque erat Lydia post Chloen,
Multi Lydia nominis
  Romana vigui clarior Ilia.'

Iuv. 'Me nunc Thressa Chloe regit,
  Dulces docta modos et citharae sciens,
Pro qua non metuam mori,
  Si parcent animae fata superstiti.'

Lyd. 'Me torret face mutua
  Thurini Calais filius Ornyti,
Pro quo bis patiar mori,
  Si parcent puero fata superstiti.'

IUV. 'Quid si prisca redit Venus
Diductosque iugo cogit aheneo?
Si flava excutitur Chloe
Reiectaeque patet ianua Lydiae?'

LYD. 'Quamquam sidere pulchrior
Illest, tu levior cortice et inprobo
Iracundior Hadria:
Tecum vivere amem, tecum obeam libens!'

X.

(*Asclepiad* 4.)

Extremum Tanain si biberes, Lyce,
Saevo nupta viro, me tamen asperas
Porrectum ante fores obicere incolis
Plorares Aquilonibus.

Audis, quo strepitu ianua, quo nemus
Inter pulchra satum tecta remugiat
Ventis, et positas ut glaciet nives
Puro numine Iuppiter?

Ingratam Veneri pone superbiam,
Ne currente retro funis eat rota;
Non te Penelopen difficilem procis
Tyrrhenus genuit parens.

O quamvis neque te munera nec preces
Nec tinctus viola pallor amantium
Nec vir Pieria paelice saucius
Curvat; supplicibus tuis

Parcas, nec rigida mollior aesculo
Nec Mauris animum mitior anguibus.
Non hoc semper erit liminis aut aquae
Caelestis patiens latus.

XI.

(Sapphic.)

Mercuri, nam te docilis magistro
Movit Amphion lapides canendo,
Tuque testudo, resonare septem
  Callida nervis,

Nec loquax olim neque grata, nunc et
Divitum mensis et amica templis,
Dic modos, Lyde quibus obstinatas
  Adplicet aures ;

Quae velut latis equa trima campis
Ludit exsultim metuitque tangi,
Nuptiarum expers et adhuc protervo
  Cruda marito.

Tu potes tigres comitesque silvas
Ducere et rivos celeres morari ;
Cessit inmanis tibi blandienti
  Ianitor aulae

Cerberus, quamvis furiale centum
Muniant angues caput, eius atque
Spiritus taeter saniesque manet
  Ore trilingui.

Quin et Ixion Tityosque voltu
Risit invito, stetit urna paullum
Sicca, dum grato Danai puellas
  Carmine mulces.

Audiat Lyde scelus atque notas
Virginum poenas et inane lymphae
Dolium fundo pereuntis imo
  Seraque fata,

Quae manent culpas etiam sub Orco.
Inpiae (nam quid potuere maius?)
Inpiae sponsos potuere duro
  Perdere ferro.

Una de multis face nuptiali
Digna periurum fuit in parentem
Splendide mendax et in omne virgo
  Nobilis aevum,

'Surge' quae dixit iuveni marito,
'Surge, ne longus tibi somnus, unde
Non times, detur; socerum et scelestas
  Falle sorores,

Quae, velut nactae vitulos leaenae,
Singulos eheu lacerant: ego illis
Mollior nec te feriam neque intra
  Claustra tenebo.

Me pater saevis oneret catenis,
Quod viro clemens misero peperci;
Me vel extremos Numidarum in agros
  Classe releget.

I, pedes quo te rapiunt et aurae,
Dum favet nox et Venus; i secundo
Omine, et nostri memorem sepulcro
  Scalpe querellam.'

XII.

(*Ionicus a Minore.*)

Miserarumst nec amori dare ludum neque dulci
Mala vino lavere, aut exanimari metuentes
  Patruae verbera linguae.

Tibi qualum Cythereae puer ales, tibi telas
Operosaeque Minervae studium aufert, Neobule,
Liparaei nitor Hebri,

Simul unctos Tiberinis umeros lavit in undis,
Eques ipso melior Bellerophonte, neque pugno
Neque segni pede victus,

Catus idem per apertum fugientes agitato
Grege cervos iaculari et celer arto latitantem
Fruticeto excipere aprum.

XIII.

(*Asclepiad* 5.)

O fons Bandusiae, splendidior vitro,
Dulci digne mero non sine floribus,
Cras donaberis haedo,
Cui frons turgida cornibus

Primis et venerem et proelia destinat.
Frustra : nam gelidos inficiet tibi
Rubro sanguine rivos
Lascivi suboles gregis.

Te flagrantis atrox hora Caniculae
Nescit tangere, tu frigus amabile
Fessis vomere tauris
Praebes et pecori vago.

Fies nobilium tu quoque fontium,
Me dicente cavis inpositam ilicem
Saxis, unde loquaces
Lymphae desiliunt tuae.

XIV.

(*Sapphic.*)

Herculis ritu modo dictus, o plebs,
Morte venalem petiisse laurum,
Caesar Hispana repetit penates
Victor ab ora.

Unico gaudens mulier marito
Prodeat iustis operata divis,
Et soror clari ducis et decorae
Supplice vitta

Virginum matres iuvenumque nuper
Sospitum. Vos, o pueri et puellae
Iam virum expertae, male inominatis
Parcite verbis.

Hic dies vere mihi festus atras
Eximet curas ; ego nec tumultum
Nec mori per vim metuam tenente
Caesare terras.

I, pete unguentum, puer, et coronas
Et cadum Marsi memorem duelli,
Spartacum si qua potuit vagantem
Fallere testa.

Dic et argutae properet Neaerae
Murreum nodo cohibente crinem ;
Si per invisum mora ianitorem
Fiet, abito.

Lenit albescens animos capillus
Litium et rixae cupidos protervae ;
Non ego hoc ferrem calidus iuventa
Consule Planco.

XV.

(*Asclepiad* 3.)

Uxor pauperis Ibyci,
  Tandem nequitiae fige modum tuae
Famosisque laboribus :
  Maturo propior desine funeri

Inter ludere virgines,
  Et stellis nebulam spargere candidis.
Non, si quid Pholoen, satis
  Et te, Chlori, decet : filia rectius

Expugnat iuvenum domos,
  Pulso Thyias uti concita tympano.
Illam cogit amor Nothi
  Lascivae similem ludere capreae ;

Te lanae prope nobilem
  Tonsae Luceriam, non citharae decent
Nec flos purpureus rosae
  Nec poti vetulam faece tenus cadi.

XVI.

(*Asclepiad* 4.)

Inclusam Danaen turris ahenea
Robustaeque fores et vigilum canum
Tristes excubiae munierant satis
  Nocturnis ab adulteris,

Si non Acrisium virginis abditae
Custodem pavidum Iuppiter et Venus
Risisset : fore enim tutum iter et patens
  Converso in pretium deo.

Aurum per medios ire satellites
Et perrumpere amat saxa, potentius
Ictu fulmineo : concidit auguris
  Argivi domus, ob lucrum

Demersa exitio ; diffidit urbium
Portas vir Macedo et subruit aemulos
Reges muneribus ; munera navium
  Saevos inlaqueant duces.

Crescentem sequitur cura pecuniam
Maiorumque fames. Iure perhorrui
Late conspicuum tollere verticem,
  Maecenas, equitum decus.

Quanto quisque sibi plura negaverit,
Ab dis plura feret : nil cupientium
Nudus castra peto et transfuga divitum
  Partes linquere gestio,

Contemptae dominus splendidior rei,
Quam si, quidquid arat inpiger Apulus,
Occultare meis dicerer horreis,
  Magnas inter opes inops.

Purae rivus aquae silvaque iugerum
Paucorum et segetis certa fides meae
Fulgentem imperio fertilis Africae
  Fallit sorte beatior.

Quamquam nec Calabrae mella ferunt apes,
Nec Laestrygonia Bacchus in amphora
Languescit mihi, nec pinguia Gallicis
  Crescunt vellera pascuis ;

Inportuna tamen pauperies abest,
Nec, si plura velim, tu dare deneges.
Contracto melius parva cupidine
Vectigalia porrigam,

Quam si Mygdoniis regnum Alyattei
Campis continuem. Multa petentibus
Desunt multa : benest, cui deus obtulit
Parca quod satis est manu.

XVII.

(*Alcaic.*)

Aeli vetusto nobilis ab Lamo,
Quando et priores hinc Lamias ferunt
Denominatos et nepotum
Per memores genus omne fastos ;

Auctore ab illo ducis originem,
Qui Formiarum moenia dicitur
Princeps et innantem Maricae
Litoribus tenuisse Lirim,

Late tyrannus. Cras foliis nemus
Multis et alga litus inutili
Demissa tempestas ab Euro
Sternet, aquae nisi fallit augur

Annosa cornix. Dum potis, aridum
Conpone lignum : cras genium mero
Curabis et porco bimestri
Cum famulis operum solutis.

XVIII.

(*Sapphic.*)

Faune, Nympharum fugientum amator,
Per meos fines et aprica rura
Lenis incedas abeasque parvis
  Aequus alumnis,

Si tener pleno cadit haedus anno,
Larga nec desunt Veneris sodali
Vina craterae, vetus ara multo
  Fumat odore.

Ludit herboso pecus omne campo,
Cum tibi Nonae redeunt Decembres;
Festus in pratis vacat otioso
  Cum bove pagus;

Inter audaces lupus errat agnos;
Spargit agrestes tibi silva frondes;
Gaudet invisam pepulisse fossor
  Ter pede terram.

XIX.

(*Asclepiad* 3.)

Quantum distet ab Inacho
  Codrus pro patria non timidus mori
Narras et genus Aeaci
  Et pugnata sacro bella sub Ilio;

Quo Chium pretio cadum
  Mercemur, quis aquam temperet ignibus,
Quo praebente domum et quota
  Paelignis caream frigoribus, taces.

Da lunae propere novae,
  Da noctis mediae, da, puer, auguris
Murenae : tribus aut novem
  Miscentur cyathis pocula commodis.

Qui Musas amat inpares,
  Ternos ter cyathos attonitus petet
Vates ; tres prohibet supra
  Rixarum metuens tangere Gratia

Nudis iuncta sororibus.
  Insanire iuvat : cur Berecyntiae
Cessant flamina tibiae ?
  Cur pendet tacita fistula cum lyra ?

Parcentes ego dexteras
  Odi : sparge rosas ; audiat invidus
Dementem strepitum Lycus,
  Et vicina seni non habilis Lyco.

Spissa te nitidum coma,
  Puro te similem, Telephe, vespero
Tempestiva petit Rhode ;
  Me lentus Glycerae torret amor meae.

XX.

(*Sapphic.*)

Non vides quanto moveas periclo,
Pyrrhe, Gaetulae catulos leaenae ?
Dura post paullo fugies inaudax
  Proelia raptor,

Cum per obstantes iuvenum catervas
Ibit insignem repetens Nearchum :
Grande certamen, tibi praeda cedat,
  Maior an illi.

Interim, dum tu celeres sagittas
Promis, haec dentes acuit timendos,
Arbiter pugnae posuisse nudo
  Sub pede palmam

Fertur et leni recreare vento
Sparsum odoratis umerum capillis,
Qualis aut Nireus fuit aut aquosa
  Raptus ab Ida.

XXI.

(Alcaic.)

O nata mecum consule Manlio,
Seu tu querellas sive geris iocos
  Seu rixam et insanos amores
    Seu facilem, pia testa, somnum,

Quocumque lectum nomine Massicum
Servas, moveri digna bono die,
  Descende, Corvino iubente
    Promere languidiora vina.

Non ille, quamquam Socraticis madet
Sermonibus, te neglegit horridus :
  Narratur et prisci Catonis
    Saepe mero caluisse virtus.

Tu lene tormentum ingenio admoves
Plerumque duro ; tu sapientium
  Curas et arcanum iocoso
    Consilium retegis Lyaeo ;

Tu spem reducis mentibus anxiis
Viresque et addis cornua pauperi,
  Post te neque iratos trementi
    Regum apices neque militum arma.

Te Liber et, si laeta aderit, Venus
Segnesque nodum solvere Gratiae
  Vivaeque producent lucernae,
    Dum rediens fugat astra Phoebus.

XXII.

(*Sapphic.*)

Montium custos nemorumque, Virgo,
Quae laborantes utero puellas
Ter vocata audis adimisque leto,
  Diva triformis,

Inminens villae tua pinus esto,
Quam per exactos ego laetus annos
Verris obliquum meditantis ictum
  Sanguine donem.

XXIII.

(*Alcaic.*)

Caelo supinas si tuleris manus
Nascente luna, rustica Phidyle,
  Si ture placaris et horna
    Fruge Lares avidaque porca;

Nec pestilentem sentiet Africum
Fecunda vitis nec sterilem seges
  Robiginem aut dulces alumni
    Pomifero grave tempus anno.

Nam quae nivali pascitur Algido
Devota quercus inter et ilices
  Aut crescit Albanis in herbis
    Victima, pontificum secures

Cervice tinguet : te nihil attinet
Temptare multa caede bidentium
  Parvos coronantem marino
    Rore deos fragilique myrto.

Inmunis aram si tetigit manus,
Non sumptuosa blandior hostia,
  Mollivit aversos Penates
    Farre pio et saliente mica.

XXIV.

(*Asclepiad* 3.)

Intactis opulentior
  Thesauris Arabum et divitis Indiae
Caementis licet occupes
  Terrenum omne tuis et mare publicum,

Si figit adamantinos
  Summis verticibus dira Necessitas
Clavos, non animum metu,
  Non mortis laqueis expedies caput.

Campestres melius Scythae,
  Quorum plaustra vagas rite trahunt domos,
Vivunt et rigidi Getae,
  Inmetata quibus iugera liberas

Fruges et Cererem ferunt,
  Nec cultura placet longior annua,
Defunctumque laboribus
  Aequali recreat sorte vicarius.

Illic matre carentibus
  Privignis mulier temperat innocens,
Nec dotata regit virum
  Coniunx nec nitido fidit adultero ;

Dos est magna parentium
Virtus et metuens alterius viri
Certo foedere castitas,
Et peccare nefas aut pretiumst mori.

O quisquis volet inpias
Caedes et rabiem tollere civicam,
Si quaeret PATER URBIUM
Subscribi statuis, indomitam audeat

Refrenare licentiam,
Clarus post genitis : quatenus, heu nefas !
Virtutem incolumem odimus,
Sublatam ex oculis quaerimus invidi.

Quid tristes querimoniae,
Si non supplicio culpa reciditur ;
Quid leges sine moribus
Vanae proficiunt ? si neque fervidis

Pars inclusa caloribus
Mundi nec boreae finitimum latus
Durataeque solo nives
Mercatorem abigunt, horrida callidi

Vincunt aequora navitae,
Magnum pauperies opprobrium iubet
Quidvis et facere et pati,
Virtutisque viam deserit arduae.

Vel nos in Capitolium,
Quo clamor vocat et turba faventium,
Vel nos in mare proximum
Gemmas et lapides aurum et inutile,

Summi materiem mali,
  Mittamus, scelerum si bene paenitet.
Eradenda cupidinis
  Pravi sunt elementa et tenerae nimis
Mentes asperioribus
  Formandae studiis. Nescit equo rudis
Haerere ingenuus puer
  Venarique timet, ludere doctior,
Seu Graeco iubeas trocho,
  Seu malis vetita legibus alea,
Cum periura patris fides
  Consortem socium fallat et hospitem,
Indignoque pecuniam
  Heredi properet. Scilicet inprobae
Cresunt divitiae; tamen
  Curtae nescio quid semper abest rei.

XXV.

(*Asclepiad* 3.)

Quo me, Bacche, rapis tui
  Plenum? Quae nemora aut quos agor in specus,
Velox mente nova? Quibus
  Antris egregii Caesaris audiar
Aeternum meditans decus
  Stellis inserere et consilio Iovis?
Dicam insigne, recens, adhuc
  Indictum ore alio. Non secus in iugis
Exsomnis stupet Euhias,
  Hebrum prospiciens et nive candidam
Thracen ac pede barbaro
  Lustratam Rhodopen, ut mihi devio

Ripas et vacuum nemus
  Mirari libet. O Naiadum potens
Baccharumque valentium
  Proceras manibus vertere fraxinos,

Nil parvum aut humili modo,
  Nil mortale loquar. Dulce periculumst,
O Lenaee, sequi deum
  Cingentem viridi tempora pampino.

XXVI.

(*Alcaic.*)

Vixi puellis nuper idoneus
Et militavi non sine gloria ;
  Nunc arma defunctumque bello
    Barbiton hic paries habebit,

Laevum marinae qui Veneris latus
Custodit. Hic, hic ponite lucida
  Funalia et vectes et arcus
    Oppositis foribus minaces.

O quae beatam diva tenes Cyprum et
Memphin carentem Sithonia nive,
  Regina, sublimi flagello
    Tange Chloen semel arrogantem.

XXVII.

(*Sapphic.*)

Inpios parrae recinentis omen
Ducat et praegnans canis aut ab agro
Rava decurrens lupa Lanuvino
  Fetaque volpes ;

Rumpat et serpens iter institutum,
Si per obliquum similis sagittae
Terruit mannos : ego cui timebo,
  Providus auspex,

Antequam stantes repetat paludes
Imbrium divina avis inminentum,
Oscinem corvum prece suscitabo
  Solis ab ortu.

Sis licet felix, ubicumque mavis,
Et memor nostri, Galatea, vivas ;
Teque nec laevus vetet ire picus
  Nec vaga cornix.

Sed vides, quanto trepidet tumultu
Pronus Orion. Ego quid sit ater
Hadriae novi sinus et quid albus
  Peccet Iapyx.

Hostium uxores puerique caecos
Sentiant motus orientis Austri et
Aequoris nigri fremitum et trementes
  Verbere ripas.

Sic et Europe niveum doloso
Credidit tauro latus, et scatentem
Beluis pontum mediasque fraudes
  Palluit audax :

Nuper in pratis studiosa florum et
Debitae Nymphis opifex coronae,
Nocte sublustri nihil astra praeter
  Vidit et undas.

Quae simul centum tetigit potentem
Oppidis Creten, ‘ pater, o relictum
Filiae nomen pietasque ’ dixit.
‘ Victa furore,

Unde quo veni ? Levis una mors est
Virginum culpae. Vigilansne ploro
Turpe conmissum an vitiis carentem
Ludit imago

Vana, quae porta fugiens eburna
Somnium ducit ? Meliusne fluctus
Ire per longos fuit, an recentes
Carpere flores ?

Si quis infamem mihi nunc iuvencum
Dedat iratae, lacerare ferro et
Frangere enitar modo multum amati
Cornua monstri.

Inpudens liqui patrios Penates,
Inpudens Orcum moror. O deorum
Si quis haec audis, utinam inter errem
Nuda leones !

Antequam turpis macies decentes
Occupet malas teneraeque sucus
Defluat praedae, speciosa quaero
Pascere tigres.

“ Vilis Europe,” pater urguet absens :
“ Quid mori cessas ? Potes hac ab orno
Pendulum zona bene te secuta e-
lidere collum.

Sive te rupes et acuta leto
Saxa delectant, age te procellae
Crede veloci, nisi erile mavis
  Carpere pensum

Regius sanguis dominaeque tradi
Barbarae paelex." Aderat querenti
Perfidum ridens Venus et remisso
  Filius arcu.

Mox ubi lusit satis, 'abstineto'
Dixit 'irarum calidaeque rixae,
Cum tibi invisus laceranda reddet
  Cornua taurus.

Uxor invicti Iovis esse nescis,
Mitte singultus, bene ferre magnam
Disce fortunam; tua sectus orbis
  Nomina ducet.'

XXVIII.

(*Asclepiad* 3.)

Festo quid potius die
  Neptuni faciam? Prome reconditum,
Lyde, strenua Caecubum
  Munitaeque adhibe vim sapientiae.

Inclinare meridiem
  Sentis ac, veluti stet volucris dies,
Parcis deripere horreo
  Cessantem Bibuli consulis amphoram.

Nos cantabimus invicem
  Neptunum et virides Nereidum comas;
Tu curva recines lyra
  Latonam et celeris spicula Cynthiae:

Summo carmine, quae Cnidon
Fulgentesque tenet Cycladas et Paphon
Iunctis visit oloribus,
Dicetur ; merita Nox quoque nenia.

XXIX.

(*Alcaic.*)

Tyrrhena regum progenies, tibi
Non ante verso lene merum cado
Cum flore, Maecenas, rosarum et
Pressa tuis balanus capillis

Iamdudum apud mest : eripe te morae,
Ne semper udum Tibur et Aefulae
Declive contempleris arvum et
Telegoni iuga parricidae.

Fastidiosam desere copiam et
Molem propinquam nubibus arduis,
Omitte mirari beatae
Fumum et opes strepitumque Romae.

Plerumque gratae divitibus vices
Mundaeque parvo sub lare pauperum
Cenae sine aulaeis et ostro
Sollicitam explicuere frontem.

Iam clarus occultum Andromedae pater
Ostendit ignem, iam Procyon furit
Et stella vesani Leonis
Sole dies referente siccos :

Iam pastor umbras cum grege languido
Rivumque fessus quaerit et horridi
Dumeta Silvani, caretque
Ripa vagis taciturna ventis.

Tu civitatem quis deceat status
Curas et Urbi sollicitus times,
  Quid Seres et regnata Cyro
    Bactra parent Tanaisque discors.

Prudens futuri temporis exitum
Caliginosa nocte premit deus,
  Ridetque si mortalis ultra
    Fas trepidat. Quod adest memento

Conponere aequus ; cetera fluminis
Ritu feruntur, nunc medio alveo
  Cum pace delabentis Etruscum
    In mare, nunc lapides adesos

Stirpesque raptas et pecus et domos
Volventis una non sine montium
  Clamore vicinaeque silvae,
    Cum fera diluvies quietos

Inritat amnes. Ille potens sui
Laetusque deget, cui licet in diem
  Dixisse 'Vixi : cras vel atra
    Nube polum pater occupato

Vel sole puro ; non tamen inritum,
Quodcumque retrost, efficiet neque
  Diffinget infectumque reddet,
    Quod fugiens semel hora vexit.

Fortuna saevo laeta negotio et
Ludum insolentem ludere pertinax
  Transmutat incertos honores,
    Nunc mihi nunc alii benigna.

Laudo manentem ; si celeres quatit
Pinnas, resigno quae dedit et mea
  Virtute me involvo probamque
    Pauperiem sine dote quaero.

Non est meum, si mugiat Africis
Malus procellis, ad miseras preces
  Decurrere et votis pacisci,
    Ne Cypriae Tyriaeque merces

Addant avaro divitias mari :
Tum me biremis praesidio scaphae
  Tutum per Aegaeos tumultus
    Aura feret geminusque Pollux.'

XXX.

(*Asclepiad* I.)

Exegi monumentum aere perennius
Regalique situ pyramidum altius,
Quod non imber edax, non Aquilo inpotens
Possit diruere aut innumerabilis

Annorum series et fuga temporum.
Non omnis moriar multaque pars mei
Vitabit Libitinam : usque ego postera
Crescam laude recens, dum Capitolium

Scandet cum tacita virgine pontifex.
Dicar, qua violens obstrepit Aufidus
Et qua pauper aquae Daunus agrestium
Regnavit populorum, ex humili potens

Princeps Aeolium carmen ad Italos
Deduxisse modos. Sume superbiam
Quaesitam meritis et mihi Delphica
Lauro cinge volens, Melpomene, comam.

Q. HORATI FLACCI
CARMINUM
LIBER QUARTUS.
I.
(*Asclepiad* 3.)

INTERMISSA, Venus, diu
  Rursus bella moves? Parce, precor, precor.
Non sum qualis eram bonae
  Sub regno Cinarae. Desine, dulcium

Mater saeva Cupidinum,
  Circa lustra decem flectere mollibus
Iam durum imperiis: abi,
  Quo blandae iuvenum te revocant preces.

Tempestivius in domum
  Paulli, purpureis ales oloribus,
Comissabere Maximi,
  Si torrere iecur quaeris idoneum.

Namque et nobilis et decens
  Et pro sollicitis non tacitus reis
Et centum puer artium
  Late signa feret militiae tuae;

Et quandoque potentior
  Largi muneribus riserit aemuli,
Albanos prope te lacus
  Ponet marmoream sub trabe citrea.

Illic plurima naribus
  Duces tura, lyraeque et Berecyntiae
Delectabere tibiae
  Mixtis carminibus non sine fistula ;

Illic bis pueri die
  Numen cum teneris virginibus tuum
Laudantes pede candido
  In morem Salium ter quatient humum.

Me nec femina nec puer
  Iam nec spes animi credula mutui,
Nec certare iuvat mero
  Nec vincire novis tempora floribus.

Sed cur heu, Ligurine, cur
  Manat rara meas lacrima per genas ?
Cur facunda parum decoro
  Inter verba cadit lingua silentio ?

Nocturnis ego somniis
  Iam captum teneo, iam volucrem sequor
Te per gramina Martii
  Campi, te per aquas, dure, volubiles.

II.

(*Sapphic.*)

Pindarum quisquis studet aemulari,
Iule, ceratis ope Daedalea
Nititur pinnis vitreo daturus
    Nomina ponto.

Monte decurrens velut amnis, imbres
Quem super notas aluere ripas,
Fervet inmensusque ruit profundo
    Pindarus ore,

Laurea donandus Apollinari,
Seu per audaces nova dithyrambos
Verba devolvit numerisque fertur
    Lege solutis,

Seu deos regesve canit, deorum
Sanguinem, per quos cecidere iusta
Morte Centauri, cecidit tremendae
    Flamma Chimaerae :

Sive quos Elea domum reducit
Palma caelestes pugilemve equumve
Dicit, et centum potiore signis
    Munere donat,

Flebili sponsae iuvenemve raptum
Plorat et vires animumque moresque
Aureos educit in astra nigroque
    Invidet Orco.

Multa Dircaeum levat aura cycnum,
Tendit, Antoni, quotiens in altos
Nubium tractus. Ego apis Matinae
    More modoque

Grata carpentis thyma per laborem
Plurimum circa nemus uvidique
Tiburis ripas operosa parvus
    Carmina fingo.

Concines maiore poeta plectro
Caesarem, quandoque trahet feroces
Per sacrum clivum merita decorus
    Fronde Sygambros ;

Quo nihil maius meliusve terris
Fata donavere bonique divi
Nec dabunt, quamvis redeant in aurum
Tempora priscum.

Concines laetosque dies et Urbis
Publicum ludum super inpetrato
Fortis Augusti reditu forumque
Litibus orbum.

Tum meae, si quid loquor audiendum,
Vocis accedet bona pars, et 'o Sol
Pulcher, o laudande!' canam recepto
Caesare felix.

Atque dum procedit, 'io triumphe!'
Non semel dicemus, 'io triumphe!'
Civitas omnis dabimusque divis
Tura benignis.

Te decem tauri totidemque vaccae,
Me tener solvet vitulus, relicta
Matre qui largis iuvenescit herbis
In mea vota,

Fronte curvatos imitatus ignes
Tertium Lunae referentis ortum,
Qua notam duxit, niveus videri,
Cetera fulvus.

III.

(*Asclepiad* 3.)

Quem tu, Melpomene, semel
Nascentem placido lumine videris,
Illum non labor Isthmius
Clarabit pugilem, non equus inpiger

Curru ducet Achaico
   Victorem, neque res bellica Deliis
Ornatum foliis ducem,
   Quod regum tumidas contuderit minas,

Ostendet Capitolio ;
   Sed quae Tibur aquae fertile praefluunt
Et spissae nemorum comae
   Fingent Aeolio carmine nobilem.

Romae principis urbium
   Dignatur suboles inter amabiles
Vatum ponere me choros,
   Et iam dente minus mordeor invido.

O testudinis aureae
   Dulcem quae strepitum, Pieri, temperas,
O mutis quoque piscibus
   Donatura cycni, si libeat, sonum,

Totum muneris hoc tuist,
   Quod monstror digito praetereuntium
Romanae fidicen lyrae :
   Quod spiro et placeo, si placeo, tuumst.

IV.

(*Alcaic.*)

Qualem ministrum fulminis alitem,
Cui rex deorum regnum in aves vagas
   Permisit expertus fidelem
      Iuppiter in Ganymede flavo,

Olim iuventas et patrius vigor
Nido laborum propulit inscium,
   Vernique iam nimbis remotis
      Insolitos docuere nisus

Venti paventem, mox in ovilia
Demisit hostem vividus impetus,
Nunc in reluctantes dracones
Egit amor dapis atque pugnae ;

Qualemve laetis caprea pascuis
Intenta fulvae matris ab ubere
Iam lacte depulsum leonem
Dente novo peritura vidit :

Videre Raetis bella sub Alpibus
Drusum gerentem Vindelici ; quibus
Mos unde deductus per omne
Tempus Amazonia securi

Dextras obarmet, quaerere distuli,
Nec scire fas est omnia ; sed diu
Lateque victrices catervae
Consiliis iuvenis revictae

Sensere, quid mens rite, quid indoles
Nutrita faustis sub penetralibus
Posset, quid Augusti paternus
In pueros animus Nerones.

Fortes creantur fortibus et bonis ;
Est in iuvencis, est in equis patrum
Virtus, neque inbellem feroces
Progenerant aquilae columbam ;

Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant ;
Utcumque defecere mores,
Dedecorant bene nata culpae.

Quid debeas, o Roma, Neronibus,
Testis Metaurum flumen et Hasdrubal
Devictus et pulcher fugatis
Ille dies Latio tenebris,

Qui primus alma risit adorea,
Dirus per urbes Afer ut Italas
Ceu flamma per taedas vel Eurus
Per Siculas equitavit undas.

Post hoc secundis usque laboribus
Romana pubes crevit, et inpio
Vastata Poenorum tumultu
Fana deos habuere rectos,

Dixitque tandem perfidus Hannibal :
'Cervi luporum praeda rapacium,
Sectamur ultro, quos opimus
Fallere et effugerest triumphus.

Gens, quae cremato fortis ab Ilio
Iactata Tuscis aequoribus sacra
Natosque maturosque patres
Pertulit Ausonias ad urbes,

Duris ut ilex tonsa bipennibus
Nigrae feraci frondis in Algido,
Per damna, per caedes, ab ipso
Ducit opes animumque ferro.

Non hydra secto corpore firmior
Vinci dolentem crevit in Herculem,
Monstrumve submisere Colchi
Maius Echioniaeve Thebae.

Merses profundo, pulchrior evenit ;
Luctere, multa proruit integrum
  Cum laude victorem geritque
    Proelia coniugibus loquenda.

Carthagini iam non ego nuntios
Mittam superbos : occidit, occidit
  Spes omnis et fortuna nostri
    Nominis Hasdrubale interempto.

Nil Claudiae non perficiunt manus,
Quas et benigno numine Iuppiter
  Defendit, et curae sagaces
    Expediunt per acuta belli.'

V.

(*Asclepiad* 4.)

Divis orte bonis, optime Romulae
Custos gentis, abes iam nimium diu ;
Maturum reditum pollicitus patrum
  Sancto concilio redi.

Lucem redde tuae, dux bone, patriae :
Instar veris enim voltus ubi tuus
Adfulsit populo, gratior it dies
  Et soles melius nitent.

Ut mater iuvenem, quem Notus invido
Flatu Carpathii trans maris aequora
Cunctantem spatio longius annuo
  Dulci distinet a domo,

Votis ominibusque et precibus vocat,
Curvo nec faciem litore dimovet :
Sic desideriis icta fidelibus
  Quaerit patria Caesarem.

Tutus bos etenim rura perambulat,
Nutrit farra Ceres almaque Faustitas,
Pacatum volitant per mare navitae,
Culpari metuit fides,

Nullis polluitur casta domus stupris,
Mos et lex maculosum edomuit nefas,
Laudantur simili prole puerperae,
Culpam poena premit comes.

Quis Parthum paveat, quis gelidum Scythen,
Quis Germania quos horrida parturit
Fetus incolumi Caesare? quis ferae
Bellum curet Hiberiae?

Condit quisque diem collibus in suis,
Et vitem viduas ducit ad arbores;
Hinc ad vina redit laetus et alteris
Te mensis adhibet deum;

Te multa prece, te prosequitur mero
Defuso pateris, et Laribus tuum
Miscet numen, uti Graecia Castoris
Et magni memor Herculis.

'Longas o utinam, dux bone, ferias
Praestes Hesperiae!' dicimus integro
Sicci mane die, dicimus uvidi,
Cum Sol Oceano subest.

VI.

(*Sapphic.*)

Dive, quem proles Niobea magnae
Vindicem linguae Tityosque raptor
Sensit et Troiae prope victor altae
Phthius Achilles,

Ceteris maior, tibi miles inpar,
Filius quamvis Thetidis marinae
Dardanas turres quateret tremenda
  Cuspide pugnax.

Ille mordaci velut icta ferro
Pinus aut inpulsa cupressus Euro,
Procidit late posuitque collum in
  Pulvere Teucro.

Ille non inclusus equo Minervae
Sacra mentito male feriatos
Troas et laetam Priami choreis
  Falleret aulam ;

Sed palam captis gravis, heu nefas, heu,
Nescios fari pueros Achivis
Ureret flammis, etiam latentem
  Matris in alvo,

Ni tuis flexus Venerisque gratae
Vocibus divum pater adnuisset
Rebus Aeneae potiore ductos
  Alite muros.

Doctor argutae fidicen Thaliae,
Phoebe, qui Xantho lavis amne crines,
Dauniae defende decus Camenae,
  Levis Agyieu.

Spiritum Phoebus mihi, Phoebus artem
Carminis nomenque dedit poetae.
Virginum primae puerique claris
  Patribus orti,

Deliae tutela deae, fugaces
Lyncas et cervos cohibentis arcu,
Lesbium servate pedem meique
Pollicis ictum,

Rite Latonae puerum canentes,
Rite crescentem face Noctilucam,
Prosperam frugum celeremque pronos
Volvere menses.

Nupta iam dices 'ego dis amicum,
Saeculo festas referente luces,
Reddidi carmen docilis modorum
Vatis Horati.'

VII.

(*Archilochian* I.)

Diffugere nives, redeunt iam gramina campis
Arboribusque comae;
Mutat terra vices et decrescentia ripas
Flumina praetereunt;

Gratia cum Nymphis geminisque sororibus audet
Ducere nuda choros.
Immortalia ne speres, monet annus et almum
Quae rapit hora diem.

Frigora mitescunt Zephyris, ver proterit aestas
Interitura, simul
Pomifer autumnus fruges effuderit, et mox
Bruma recurrit iners.

Damna tamen celeres reparant caelestia lunae;
Nos ubi decidimus,
Quo pater Aeneas, quo dives Tullus et Ancus,
Pulvis et umbra sumus.

Quis scit an adiciant hodiernae crastina summae
Tempora di superi?
Cuncta manus avidas fugient heredis, amico
Quae dederis animo.

Cum semel occideris et de te splendida Minos
Fecerit arbitria,
Non, Torquate, genus, non te facundia, non te
Restituet pietas:

Infernis neque enim tenebris Diana pudicum
Liberat Hippolytum,
Nec Lethaea valet Theseus abrumpere caro
Vincula Pirithoo.

VIII.

(*Asclepiad* 1.)

Donarem pateras grataque commodus,
Censorine, meis aera sodalibus,
Donarem tripodas, praemia fortium
Graiorum, neque tu pessima munerum

Ferres, divite me scilicet artium,
Quas aut Parrhasius protulit aut Scopas,
Hic saxo, liquidis ille coloribus
Sollers nunc hominem ponere, nunc deum.

Sed non haec mihi vis, nec tibi talium
Res est aut animus deliciarum egens.
Gaudes carminibus; carmina possumus
Donare et pretium dicere muneris.

Non incisa notis marmora publicis,
Per quae spiritus et vita redit bonis
Post mortem ducibus, non celeres fugae
Reiectaeque retrorsum Hannibalis minae,

Non incendia Carthaginis inpiae
Eius, qui domita nomen ab Africa
Lucratus rediit, clarius indicant
Laudes quam Calabrae Pierides neque,

Si chartae sileant quod bene feceris,
Mercedem tuleris. Quid foret Iliae
Mavortisque puer, si taciturnitas
Obstaret meritis invida Romuli?

Ereptum Stygiis fluctibus Aeacum
Virtus et favor et lingua potentium
Vatum divitibus consecrat insulis.
[Dignum laude virum Musa vetat mori :]
Caelo Musa beat. Sic Iovis interest

Optatis epulis inpiger Hercules,
Clarum Tyndaridae sidus ab infimis
Quassas eripiunt aequoribus rates,
[Ornatus viridi tempora pampino]
Liber vota bonos ducit ad exitus.

IX.

(*Alcaic.*)

Ne forte credas interitura quae
Longe sonantem natus ad Aufidum
  Non ante volgatas per artes
    Verba loquor socianda chordis :

Non, si priores Maeonius tenet
Sedes Homerus, Pindaricae latent
  Ceaeque et Alcaei minaces
    Stesichorique graves Camenae ;

Nec si quid olim lusit Anacreon
Delevit aetas ; spirat adhuc amor
Vivuntque conmissi calores
Aeoliae fidibus puellae.

Non sola comptos arsit adulteri
Crines et aurum vestibus illitum
Mirata regalesque cultus
Et comites Helene Lacaena,

Primusve Teucer tela Cydonio
Direxit arcu ; non semel Ilios
Vexata ; non pugnavit ingens
Idomeneus Sthenelusve solus

Dicenda Musis proelia ; non ferox
Hector vel acer Deiphobus graves
Excepit ictus pro pudicis
Coniugibus puerisque primus.

Vixere fortes ante Agamemnona
Multi ; sed omnes inlacrimabiles
Urgentur ignotique longa
Nocte, carent quia vate sacro.

Paullum sepultae distat inertiae
Celata virtus. Non ego te meis
Chartis inornatum silebo,
Totve tuos patiar labores

Impune, Lolli, carpere lividas
Obliviones. Est animus tibi
Rerumque prudens et secundis
Temporibus dubiisque rectus,

Vindex avarae fraudis et abstinens
Ducentis ad se cuncta pecuniae,
Consulque non unius anni,
Sed quotiens bonus atque fidus

Iudex honestum praetulit utili,
Reiecit alto dona nocentium
Voltu, per obstantes catervas
Explicuit sua victor arma.

Non possidentem multa vocaveris
Recte beatum ; rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti

Duramque callet pauperiem pati
Peiusque leto flagitium timet,
Non ille pro caris amicis
Aut patria timidus perire.

X.

(*Asclepiad* 2.)

O crudelis adhuc et Veneris muneribus potens,
Insperata tuae cum veniet pluma superbiae
Et, quae nunc umeris involitant, deciderint comae,
Nunc et qui color est puniceae flore prior rosae,

Mutatus, Ligurine, in faciem verterit hispidam ;
Dices ' heu,' quotiens te speculo videris alterum,
' Quae mens est hodie, cur eadem non puero fuit,
Vel cur his animis incolumes non redeunt genae ? '

XI.

(*Sapphic.*)

Est mihi nonum superantis annun
Plenus Albani cadus ; est in horto,
Phylli, nectendis apium coronis ;
   Est hederae vis

Multa, qua crines religata fulges ;
Ridet argento domus ; ara castis
Vincta verbenis avet inmolato
   Spargier agno ;

Cuncta festinat manus, huc et illuc
Cursitant mixtae pueris puellae ;
Sordidum flammae trepidant rotantes
   Vertice fumum.

Ut tamen noris quibus advoceris
Gaudiis, Idus tibi sunt agendae,
Qui dies mensem Veneris marinae
   Findit Aprilem,

Iure sollemnis mihi sanctiorque
Paene natali proprio, quod ex hac
Luce Maecenas meus adfluentes
   Ordinat annos.

Telephum, quem tu petis, occupavit
Non tuae sortis iuvenem puella
Dives et lasciva tenetque grata
   Compede vinctum.

Terret ambustus Phaethon avaras
Spes, et exemplum grave praebet ales
Pegasus terrenum equitem gravatus
   Bellerophonten,

Semper ut te digna sequare et ultra
Quam licet sperare nefas putando
Disparem vites. Age iam, meorum
Finis amorum,

(Non enim posthac alia calebo
Femina) condisce modos, amanda
Voce quos reddas : minuentur atrae
Carmine curae.

XII.

(*Asclepiad* 4.)

Iam veris comites, quae mare temperant,
Inpellunt animae lintea Thraciae ;
Iam nec prata rigent nec fluvii strepunt
Hiberna nive turgidi.

Nidum ponit, Ityn flebiliter gemens,
Infelix avis et Cecropiae domus
Aeternum opprobrium, quod male barbaras
Regumst ulta libidines.

Dicunt in tenero gramine pinguium
Custodes ovium carmina fistula
Delectantque deum, cui pecus et nigrae
Colles Arcadiae placent.

Adduxere sitim tempora, Vergili ;
Sed pressum Calibus ducere Liberum
Si gestis, iuvenum nobilium cliens,
Nardo vina mereberis.

Nardi parvus onyx eliciet cadum,
Qui nunc Sulpiciis adcubat horreis,
Spes donare novas largus amaraque
Curarum eluere efficax.

Ad quae si properas gaudia, cum tua
Velox merce veni : non ego te meis
Inmunem meditor tingere poculis,
  Plena dives ut in domo.

Verum pone moras et studium lucri
Nigrorumque memor, dum licet, ignium
Misce stultitiam consiliis brevem :
  Dulcest desipere in loco.

XIII.

(*Asclepiad* 5.)

Audivere, Lyce, di mea vota, di
Audivere, Lyce : fis anus et tamen
  Vis formonsa videri,
    Ludisque et bibis inpudens,

Et cantu tremulo pota Cupidinem
Lentum sollicitas. Ille virentis et
  Doctae psallere Chiae
    Pulchris excubat in genis.

Inportunus enim transvolat aridas
Quercus et refugit te, quia luridi
  Dentes te, quia rugae
    Turpant et capitis nives.

Nec Coae referunt iam tibi purpurae
Nec cari lapides tempora, quae semel
  Notis condita fastis
    Inclusit volucris dies.

Quo fugit venus, heu, quove color ? decens
Quo motus ? Quid habes illius, illius,
  Quae spirabat amores,
    Quae me surpuerat mihi,

Felix post Cinaram, notaque et artium
Gratarum facies? Sed Cinarae breves
Annos fata dederunt,
Servatura diu parem

Cornicis vetulae temporibus Lycen,
Possent ut iuvenes visere fervidi
Multo non sine risu
Dilapsam in cineres facem.

XIV.

(Alcaic.)

Quae cura patrum quaeve Quiritium
Plenis honorum muneribus tuas,
Auguste, virtutes in aevum
Per titulos memoresque fastos

Aeternet, o qua sol habitabiles
Inlustrat oras, maxime principum?
Quem legis expertes Latinae
Vindelici didicere nuper,

Quid marte posses. Milite nam tuo
Drusus Genaunos, inplacidum genus,
Breunosque veloces et arces
Alpibus inpositas tremendis

Deiecit acer plus vice simplici;
Maior Neronum mox grave proelium
Conmisit inmanesque Raetos
Auspiciis pepulit secundis,

Spectandus in certamine Martio,
Devota morti pectora liberae
Quantis fatigaret ruinis,
Indomitus prope qualis undas

Exercet Auster, Pleiadum choro
Scindente nubes, inpiger hostium
Vexare turmas et frementem
Mittere equum medios per ignes.

Sic tauriformis volvitur Aufidus,
Qui regna Dauni praefluit Apuli,
Cum saevit horrendamque cultis
Diluviem meditatur agris,

Ut barbarorum Claudius agmina
Ferrata vasto diruit impetu
Primosque et extremos metendo
Stravit humum sine clade victor,

Te copias, te consilium et tuos
Praebente divos. Nam tibi, quo die
Portus Alexandrea supplex
Et vacuam patefecit aulam,

Fortuna lustro prospera tertio
Belli secundos reddidit exitus,
Laudemque et optatum peractis
Imperiis decus adrogavit.

Te Cantaber non ante domabilis
Medusque et Indus, te profugus Scythes
Miratur, o tutela praesens
Italiae dominaeque Romae.

Te, fontium qui celat origines,
Nilusque et Ister, te rapidus Tigris,
Te beluosus qui remotis
Obstrepit Oceanus Britannis,

Te non paventis funera Galliae
Duraeque tellus audit Hiberiae,
Te caede gaudentes Sygambri
Conpositis venerantur armis.

XV.

(*Alcaic.*)

Phoebus volentem proelia me loqui
Victas et urbes increpuit lyra,
Ne parva Tyrrhenum per aequor
Vela darem. Tua, Caesar, aetas

Fruges et agris rettulit uberes
Et signa nostro restituit Iovi
Derepta Parthorum superbis
Postibus, et vacuum duellis

Ianum Quirini clausit et ordinem
Rectum evaganti frena licentiae
Iniecit emovitque culpas
Et veteres revocavit artes,

Per quas Latinum nomen et Italae
Crevere vires famaque et imperi
Porrecta maiestas ad ortum
Solis ab Hesperio cubili.

Custode rerum Caesare non furor
Civilis aut vis eximet otium,
Non ira, quae procudit enses
Et miseras inimicat urbes.

Non qui profundum Danuvium bibunt
Edicta rumpent Iulia, non Getae,
  Non Seres infidive Persae,
    Non Tanain prope flumen orti.

Nosque et profestis lucibus et sacris
Inter iocosi munera Liberi,
  Cum prole matronisque nostris,
    Rite deos prius adprecati,

Virtute functos more patrum duces
Lydis remixto carmine tibiis
  Troiamque et Anchisen et almae
    Progeniem Veneris canemus.

NOTES ON BOOK I.

* References to passages in the Odes are made thus: I. xii. 17 means Book I., Ode xii., line 17.
An obelus (†) denotes that the reading is doubtful.

ODE I.

Some men, Maecenas, find pleasure in fame or office or riches. The yeoman loves his fields, the merchant his ship. Wine pleases one, War another; a third will forego everything for Sport. My pleasure is to be a poet, my ambition to be classed amongst the writers of Lyrics.

The Ode is addressed to Maecenas, concerning whom see Index.

1. **atavis regibus**: ablative of origin. The two nouns are in apposition—"sprung from ancestors who were kings." *Avus*, is a grandfather; *proavus*, a great-grandfather; *abavus*, *atavus*, *tritavus* each signify an ancestor one degree more remote.

3. **Olympicum**: the "dust of Olympia" alludes to the great national festival, celebrated with trials of genius and strength every four years, round the temple of Olympian Zeus at Pisa in Elis. The prize (*palma*) was a wreath of wild olive.

4. **iuvat**: *est qui*, *sunt qui* take the indicative when merely stating that such and such a person exists; the subjunctive when meaning "there exist persons of such and such a sort as to . . ."

6. **terrarum dominos**: an oblique predicate—"raises up as masters of the world."

7. **hunc . . . illum**: "one . . . another." The accusatives depend on *evehit ad deos* to be supplied as apodosis to the two clauses "*si . . . honoribus*" and "*si . . . areis.*" In English we should say, "if so and so happens, *it* raises him," etc. **Quiritium**: Quirites, lit. "Lance-bearers" (from *quiris*, a lance), is the name for Romans in their *civil* capacity.

8. **tergeminis honoribus**: the three successive offices (*honores*) of Curule Aedile, Praetor, and Consul.

12. **Attalicis condicionibus**: "by offers such as Attalus could make. See Index. *Condiciones* means terms, conditions, offers.

13. **demoveas**: potential, *i.e.* subjunctive in the apodosis of a conditional sentence of which the protasis is suppressed—"You could never remove (if you were to try)."

14. **Myrtoum mare**: the Western parts of the Aegean Sea, so-called from the island of Myrto off the south point of Euboea (*Negropont*). Eastward of this lay the **Icarium mare**, said to be named after Icarus, son of Daedalus, who was drowned while endeavouring to fly across it.

15. **Africum**: *sc. ventum* (the south wind from Africa); object of *metuens*.

18. **pati**: the use of an infinitive depending upon an adjective, rare in earlier writers, is very common in Horace. In prose it must be replaced by a gerund or a dependent subjunctive with *ut*, etc. Other instances in this Book are iii. 25; vi. 6; x. 7; xviii. 18; xxxv. 2; xii. 10, 26; xxiv. 17; xxxv. 28.

19. **Massici**: *sc. vini*. See Index.

20. **solido**: "whole," "uninterrupted," *i.e.* the business hours of the day.

21. **membra**: accusative governed by the participle *stratus* used in a "middle" sense; *i.e.* the subject is also the indirect object of the action—"having stretched *his* legs."

23. **lituo** is put, by brachylogy, for *litui sonitui*. Cavalry used the curved *lituus*; infantry, the straight *tuba*.

24. **matribus**: dative of the agent, common with past participles.

25. **sub Iove**: the name of Jupiter is put for the sky where he dwelt. Cp. *sub divo*, and xxii. 20.

29. Poets were thought to be inspired by Bacchus, to whom the ivy was sacred.

33. **Euterpe . . . Polyhymnia**: see Index, *s.v.* Musa.

34. **Lésboum**: *i.e.* to sing such songs as those of the Lesbian poets. See Index, *s.v.* Alcaeus.

ODE II.

There have been enough of prodigies and fear—Jupiter and Tiber affrighting us. Our children will hear of our civil wars and suffer for our sins. But what god will hear us? Apollo? Venus? Mars? Or Mercury, rather, for he is here on earth. Long may he remain to avenge us and triumph over our enemies!

Addressed to Augustus (Octavianus), who is represented as Mercury. The Ode was probably written soon after 31 B.C., for in that year Augustus finally crushed at Actium the partizans of the murderers of his (adoptive) father Gaius Julius Caesar.

2. **Pater**: Jupiter. **nivis, grandinis**: both dependent upon *satis*.

5. **ne**: the construction usual after a word denoting *fear* is here used because *terruit gentes* means "he made the nations *afraid*."

6. Deucalion and his wife Pyrrha were alone spared when the deluge covered the world; they re-peopled it afterwards by throwing behind them stones which immediately turned into human beings. *Novus* often signifies "new and strange."

7. **Proteus**: a sea-god, usually attended by a flock (*pecus*) of seals. It was of them that Pyrrha complained, as well as of their being able to swim even over the hill-tops in the flood.

8. **visere**: this use of the infinitive to express purpose is not allowable in prose, but is not uncommon in Horace. Cp. xii. 2. *Quem virum sumis celebrare*: xxvi. 3, *tradam ventis portare.*

14. **litore**: here used for *ripa*, the usual word for a river-bank. The Tiber divided Etruria from Latium for some distance.

15. **deiectum**: supine expressing purpose after a verb of motion. **Regis**: Numa, second king of Rome, 715-673 B.C., who built the hall and temple of Vesta.

17. **Ilia**, or Rhea Sylvia, became by Mars the mother of Romulus and Remus. According to one account, Amulius, her uncle, fearing that her sons would deprive him of his kingdom of Alba Longa, threw all three into the Tiber; whence she is said to have been the wife of Tiber, and that river is called "too fond of his wife," because he avenged her by his inundations.

18. **iactat**: *dum* takes a present indicative when the action of the main verb takes place within (not throughout) the time covered by the *dum*-clause. **sinistra ripa**: ablative of the road by which.

22. **Persae**: see Index, *s.v.* Parthus. **perirent**: see i. 13, *n.* The suppressed protasis in this case is "if it were used at all."

23. **vitio parentum**: causal ablative with *rara*—"few because of (*i.e.* lessened by) the faults of their parents."

25. **vocet**: deliberate subjunctive: so *fatigent.*

26. **rebus**: "for (the help of) the fortunes of the falling state," a dative of advantage.

27. **minus**: "too little," *i.e.* "not at all," qualifying *audientem.*

30. **venias**: present subjunctive expressing a wish as to the future; compare *redeas* and *intersis*, vv. 45, 46. **precamur**: parenthetic, *i.e.* it has nothing to do with the syntax.

31. **umeros**: cp. i. 21, *n.*

32. Apollo is the god of prophecy, and the *augures* were the interpreters of omens. Here he is called *Augur*, or prophet, himself.

33. **Erycina**: Venus, so called from her famous temple at Mt. Eryx, in the north-west of Sicily.

34. **quam . . . circum**: a dissyllabic preposition sometimes follows the word it governs.

36. **auctor**: Mars, "father" of Romulus and, through him, of the Roman people (see *v.* 17, *n.*).

37. **satiate**: vocative of the participle. **ludo**: the pastime of Mars is war.

38. **lēves**: (notice the quantity) "smooth," and so "polished," "bright."

41. **mutata figura**: ablative of means with *imitaris.*

43. "Benign Maia's winged son" is Mercury, the child of Jupiter and Maia, one of the daughters of Atlas.

44. **ultor**: see Index, *s.v.* Augustus.

47. **iniquum**: "unkind to," "intolerant of," our sins.

50. **ames**: see *v.* 30, *n.* **pater**: *sc. patriae*, a title given to Augustus, who rescued the State from civil war; and once before to Cicero, who saved it from Catiline's conspiracy.

51. **Medos**: see Index, *s.v.* Parthus.

52. **te duce**: ablative of attendant circumstance. **Caesar**: Augustus. After the time of Julius all emperors called themselves Caesar.

ODE III.

May all the deities of Seas and Winds protect you, Vergil, and bring you safe to Greece! Whoso first braved the storms and stars, the sea and its crags, had a heart of brass! The gods divided the world with seas. but we laugh at the barrier. Nothing awes us. The daring of Prometheus brought suffering upon us; but that did not awe Daedalus or Hercules; it does not awe us. We defy the gods to anger, nor suffer them to leave us in peace.

Addressed to the ship in which the poet Vergil is sailing to Athens.

1. **sic**: "on such conditions . . ." The condition is contained in the clauses "*finibus . . meae.*" In English we should transpose the order, and say, "Prithee, give back safe to the shores of Attica and take care of my soul's other half! So (*i.e.* on these conditions) may Venus, etc., guide thee." The subjunctives all express a wish, and *regat* (*regant*) must be repeated with all the nominatives in the first stanza. **diva**: Venus, who was especially worshipped at Paphos in Cyprus, and who sprang from the foam of the sea.

2. **fratres Helenae**: Castor and Pollux, twin sons of Zeus (Jupiter) and Leda, and brothers of Helen, the wife of Menelaus and cause of the Trojan war. They were the protecting gods of sailors.

3. **pater**: Aeolus, who restrained or let loose the winds at will.

4. **Iapyga**: the west-north-west wind favourable to a vessel voyaging to Greece from Italy. It blew off the Iapygian promontory in the heel of Italy, whence its name.

6. **debes**: lit. "owe us Vergil entrusted to thee," *i.e.* "art our debtor for Vergil."

7. **incolumem**: predicative to *Vergilium* repeated, to which *dimidium* is appositive.

12. **Africum**: see i. 14, *n.*

14. **Hyadas**: the Hyades (Gk. Ὑάδες, "the rainers") are a group of seven stars in the constellation Taurus.

15. **quo**: ablative of the standard of comparison with *maior.* The south wind is called the Ruler of the Adriatic Sea, as being the prevailing wind there.

16. **ponere**: "lay to rest." Cp. Verg. *Aen.* v. 763, *Straverunt aequora venti.* *Seu* is omitted before *tollere.*

18. **monstra**: here "monsters," not "prodigies." *Vidit* is to be supplied from *v.* 19.

20. **Acroceraunia**: "Peak of Thunders," a dangerous headland on the coast of Epirus, opposite to the heel of Italy.

25. **perpeti**: see i. 18, *n.*

27. **Iapeti genus**: see Index, *s.v.* Prometheus.

29. **ignem subductum**: "the filching of the fire," the passive participle being often used with a substantive to express, not so much a thing or person acted on, as the action itself.

34. **Daedalus**: see Index.

36. **Herculeus labor**: "Herculean toil," *i.e.* "the toils of Hercules." **Acheron** was one of the six rivers of the Lower World.

37. **ardui**: the genitive is partitive (cp. French *rien de difficile*); so elsewhere Horace has *nil duri*.

ODE IV.

Winter is gone, and all the signs of Spring are here again. Now there are flowers for wreaths and lambs for sacrifice. Let us be merry, Sestius, for death awaits all alike, and life is too short for ambitious toiling. There is no pleasure beyond the grave.

The Sestius addressed is probably the son of the Publius Sestius whom Cicero defended in an extant speech.

2. **machinae**: rollers used for moving down to the water vessels which had been drawn up on the beach during the winter.

3. **stabulis . . . igni**: casual ablatives.

5. **Cytherēa**: a name of Venus, from the island of Cythēra off the south coast of the Morea, where she had an ancient temple.

7. The Cyclōpes, for their attempt to conquer heaven, were condemned to be slaves of Vulcanus, the god of Fire, for whom they forged the thunderbolts in the volcanoes of Aetna and Lipari.

10. **solutae**: "freed" from frost, *i.e.* "thawed." Cp. *solvitur*, *v.* 1.

11. **Fauno**: dative of advantage, "in honour of Faunus." See Index.

12. The full construction is *sive poscat nos agna immolare, sive malit nos haedo immolare.* Verbs of sacrificing, *e.g. facio, operor, immolo*, regularly take an ablative of the victim, dative of god to whom it is offered, and sometimes also accusative (*sacrum*); *e.g.*: *Iovi tauro sacrum facio.* **pascat . . . malit**: poets sometimes use the subjunctive in clauses introduced by *sive . . . sive* or by some indefinite relative (e.g. *quicumque*), apparently to indicate that the action will not necessarily take place.

13. **aequo**: "impartial," "fair." **pede**: the Roman custom was to kick, not knock, at the door.

14. **Sesti**: the usual form of the vocative of proper names in *-ius*, as also of *filius* and *genius*.

17. **mearis**: future-perfect of *meo*.

18. "Neither wilt thou obtain by the dice the sovereignty of the wine," *i.e.* there will be no banquets there at which you may be chosen master of the wines. The "master of the wines" (*arbiter bibendi*) directed the quality and quantity of the wine drunk at a banquet, and was chosen by means of dice (*tali*).

ODE V.

What dainty suitor is wooing thee, Pyrrha? For whom art thou adorning thyself? Ah, he will soon learn how gods and winds change. Unhappy they who have yet to learn thy character! I learnt it to my cost, losing everything but life.

1. **quis** is generally used pronominally; but sometimes, as here, it is a masculine interrogative adjective. *Qui*, of persons, asks for the character, *quis* usually for the name.

4. **cui**: "in whose honour?" cp. iv. 11, *n.*; and *quibus* v. 12, *infra.*

8. **insolens**: in its original meaning of "unwonted," *i.e.* "unused to such a sight." The meaning of "insolent" is secondary.

11. **sperat**: sc. *te fore.* **vacuam**: "fancy free," "free to give him all your attention."

13-16. **tabula votiva**: instrumental ablative; *uvida* goes with *vestimenta*, and *maris* with *potenti.* Those who escaped from shipwreck often had painted a picture of their misfortune, which they dedicated, together with their clothes, in the nearest temple as a thank-offering. Horace remarks that he was shipwrecked on the rock of his passion for Pyrrha, and only just survived to make the proper grateful offering for his escape.

ODE VI.

You are a warrior, and your victories must be written of by Varius. I cannot sing of Tragic and Epic themes, and the exploits of yourself and of Caesar; I am the poet of wine and love.

Addressed to Agrippa, for whom see Introd. § 1.

† 1. **Vario . . . alite**: a personal agent is expressed by the preposition *a* or *ab*, or (in poetry) the dative; therefore, unless the conjecture *aliti* be adopted, these words must be taken as ablative of attendant circumstance: "with V. for singer, lit. "bird," *i e.* "swan." Cp. *Epistles* I. i. 94, "Curatus *inaequali tonsore* capillos" ("when the barber cut awry"); Juvenal, I. 13, "assiduo ruptae lectore columnae" ("the reader continuing incessantly"). Lucius Varius Rufus was one of the literary circle collected about Horace and Vergil, and acted as the latter poet's posthumous editor.

2 **Maeonii**: Maeonia was on the seaboard of Lydia, and included the region of of Troy, whence *Maeonium carmen* means "songs of Troy." Homer himself is commonly called Maeonius or Maeonides.

3. **quam rem cumque** : tmesis for *quamcumque* (cp. vii. 25). The construction is irregular. We should have expected either (1) *scribet Varius quamcumque rem*, etc. ; or (2) *Vario scribetur res, quamcumque*, etc. **navibus . . . equis** : ablatives of manner. **te duce** : cp. ii. 52.

5. **dicere** : the infinitive depends on *conamur* (*v.* 9).

6. **Pelidae stomachum** : "the wrath of Achilles." See Index, *s.v.* Achilles. **cedere nescii** : cp. i. 18, *n.*

7. **Ulixei** : genitive of *Ulixes.* The ten-years' wanderings of Ulysses (Odysseus) form the subject of the Odyssey.

8. **Pelopis** : see Index.

9. **tenues** : in agreement with *nos.* **grandia** : referring to all the foregoing accusatives.

10. **lyrae** : cp. *Cypri* iii. 1 ; *maris* v. 16.

14. **scripserit** : future-perfect, "will be found to have written."

15. **Meriones** : the charioteer of Idomeneus, King of Crete, who fought on the Grecian side against Troy.

16. **Tydiden** : Diomedes, son of Tydeus, was "a match for the gods," when he wounded Ares (Mars) and Aphrodite (Venus) in a battle before Troy, by the help of Pallas (Minerva).

19. **vacui** : cp. v. 10. *Sive* is omitted before this word (cp. iii. 16). **quid** : "to some degree ;" the accusative denotes the *extent of the action of the verb.*

ODE VII.

Different people praise the beauties of different places. To my mind, Tibur is fairest of all. The sky is not always dull, Plancus. Brighten up, as it brightens ; and remember how Teucer made the best of his exile by founding himself a new home.

1. **Rhodon** : the island of Rhodes, off the south-west corner of Asia Minor. **Mytilenen** : the capital of Lesbos, a large island off the coast of Lydia.

2. **Ephesum** : Ephesus, the capital of Ionia, famous for its worship of Diana. **bimaris** : Corinth, on the isthmus of the same name, lies between the *Sinus Saronicus* (part of the Aegean) on the east, and the Gulf of Corinth on the west.

3. **Baccho** : see Index. Thebes was the first Grecian town to receive the Bacchic rites, according to legend. See Index, *s.v.* Pentheus. **Delphos** : the famous oracle of Apollo in Phocis. **Apolline** : like *Baccho*, causal ablative with *insignes*, which belongs to both *Thebas* and *Delphos.*

4. **Tempe** : the narrow gorge by which the river Penēus escapes to the sea, between Mounts Olympus and Ossa. The word is here Greek neuter plural.

5. The city of Pallas (Minerva) is Athens, which was claimed as the spot at which the goddess first created the olive, her sacred symbol.

8. **plurimus**: "many a man." Used in the singular, instead of the plural, here and in a very few other passages.

9. **Argos**: accusative singular neuter. It was the sacred city of Hera (Juno). **Mycenas**: Mycenae was the capital of Agamemnon, a few miles north-west of Argos.

11. **Larisae**: *Larīsa* (or *Larissa*) was one of the capitals of Thessaly, which was famous for its fertile arable and pasture lands. Whenever, as here, the subject of a verb extends over several lines, it is best to use the passive construction in English.

12. **Albunea**: the last of the Sybils, worshipped at Tibur.

13. **Anio**: **Tiburni**: see Index, *s.v.* Tibur.

15. **albus**: predicative, "when clear," *i.e.* not bringing cloud and rain. The south wind was especially the rainy wind of Italy.

17. **sapiens**: predicative—"be wise and remember," etc.

21. **Teucer**: when he returned from Troy without his brother Ajax (who had killed himself), Teucer was banished by his father Telamon, King of Salamis, an island off Athens. He fled to Cyprus, and there founded the town of Salamis. **Salamina**: Greek accusative of *Salamis*.

22. **fugeret**: the subjunctive is concessive, "though he was an exile." **Lyaeus** (*the looser from care*): a name for Bacchus. It is here used for "wine," of which he was the god.

25. **quo . . . cumque**: cp. vi. 3, *n.*

29. **tellure nova**: "place at which" may be expressed by the simple ablative of certain nouns without *in* when an epithet is joined to the noun.

31. **mecum**: the preposition *cum*, when used with personal and reflexive pronouns, with *quis*, and with *qui*, is enclitic, *i.e.* suffixed, instead of preceding its case.

ODE VIII.

Why are you ruining Sybaris, Lydia? Why does he shun all exercise—riding, swimming, wrestling, throwing the quoit or the javelin? Why does he hide himself as Achilles did?

2. **properes**: subjunctive in an indirect question after *dic.* So *oderit*, which is in meaning equivalent to a present, there being no present stem to *odi.* Cp. *memini*, *novi.*

4. **pulveris**: objective genitive with *patiens* (adjective); but *patiens*, when used as a true participle, governs the accusative. The distinction applies to all similar forms in *-ens*, *-ans*.

† 5. **militaris**: "as a soldier."

6. **Gallica ora**: *i.e.* "the mouths of Gallic horses."

8. Olive oil was used by wrestlers to make their limbs supple.

11. **disco . . . iaculo**: both words are causal ablatives with *nobilis.*

14. **dicunt**: sc. *latuisse.* The subject, being indefinite ("as they say," "as men say"), is not expressed. **filium Thetidis**: see Index,

s.v. Achilles. **sub** : with the accusative *sub* often means "close upon (of time), whether before or after ; here it has the former sense.

16. Notice the hendiadys : "slaughter and the Lycian bands" is equivalent to "slaughter of the Lycian bands."

ODE IX.

'Tis mid-winter with its snow and wind and frost. Heap up the logs, broach your best wine, and leave the rest to providence. Never heed the morrow, but count every day as a gain. Enjoy yourself while you are young.

1. **ut** : "how" ; hence *stet* is subjunctive of indirect question. So *sustineant, constiterint.*

2. **Soracte** : a lofty mountain of Etruria, 26 miles north of Rome, and clearly visible from thence.

7. **deprome** : the regular word for "drawing off" wine from a larger into a smaller vessel.

9. **qui simul** : the relative *qui* must frequently be turned in English into the demonstrative with a conjunction. *Simul = simulac,* as often both in prose and verse. Translate : "for as soon as they," etc.

10. **aequore** : ablative of place where.

13. **quaerere** : the infinitive is used as a noun in the accusative—"avoid the question what will happen," etc.

14. **quem . . . cumque** : cp. vi. 3, *n.* **dierum** : partive genitive dependent on *quemcunque.* The neuter *quodcumque* would be more usual. **lucro adpone** : "set down for gain," *i.e.* "count as gain." The dative is predicative.

24. **male** : with an adjective *male* often has the force of *non* ; here it might also mean "roguishly," "wickedly."

ODE X.

I will sing thy praises, Mercury. Thou didst bring men out of savagery by means of speech and training, messeng r of the gods, father of the lyre, king of thieves. Thou didst steal the cows of Apollo, but he must laugh at thee even in the midst of his threats. By thy aid Priam passed safely through the Grecian lines. Thou art the conductor of the dead, and the favourite of all the gods.

Addressed to Mercurius. See Index, *s.v.* Atlas.

2. **recentum** : adjectives and participles in *-ens, -ans,* form the genitive plural in *-ium* as a rule. The forms in *-um,* however, are not uncommon in poetry. *Recens* = new-made, fresh ; *novus* = (new and) strange.

8. **condere** : depending upon *callidum.* See i. 18, *n.*

9. **reddidisses** : the construction is "reported condition" after the idea of saying contained in *terret.* What Apollo said was—

"I will do so and so if you shall not have restored" (*haec faciam, nisi reddideris*). The apodosis is omitted, and the protasis remains in its regular form (*se haec facturum esse, nisi reddidisses*).

11. **terret**: see ii. 18, *n.*

13. **quin**: "why even" **Ilio**: nom. *Ilios*, f., or *Ilion*, n. (no other cases) = Troy.

15. **Thessalosque ignes**: *i.e.*, the camp-fires of the Myrmidons, the followers of their Thessalian chief Achilles **iniqua Troiae**: "hostile to Troy."

16. **fefellit**: "escaped the notice of," "eluded."

18. **sedibus**: ablative of place where. The "abodes of the good" are Elysium. **levem turbam**: "the shadowy herd" of the spirits of the dead.

19. **deorum**: partitive genitive, dependent on *superis* and *imis* used as nouns.

ODE XI.

Trouble not about the future, Leuconoë. What matter whether this winter be your last or no: better to enjoy it in contentment. Be wise in time, and let your hopes be few; make the most of the present.

1. **quaesieris . . . temptaris**: perfect subjunctive, used in a peremptory prohibition. **scire nefas** (*sc. est*): parenthetical, *i.e.* independent of the rest of the sentence.

2. **Babylonios numeros**: "calculations such as the Chaldaeans use." Babylon, capital of Chaldaea, was famous for its astrologers.

3. **ut**: "how much better is it to," a less common usage for the ordinary *quanto*.

6. **sapias . . . liques . . . reseces**: jussive subjunctive, the advice being of general application.

7. **spem longam resecare**: lit. "to cut down one's far-reaching hopes by the narrow span (of life)"

8. **quam minimum**: "as little as possible;" *minimum* is adverbial.

ODE XII.

Of what god or man am I to sing, Clio? Of Jupiter? Pallas? Bacchus? Of all the gods and goddesses, and the hero Hercules, with Castor and Pollux, the patron gods of mariners? And then am I to sing of Romulus, or of Pompilius, of the pride of the Tarquins, or of Cato, and all Rome's early heroes? Then come Marcellus and Augustus—defend the latter, Jupiter, and rule thou in heaven, he upon earth.

M. Marcellus, son of Augustus' sister Octavia, was adopted by the Emperor as his successor in 25 B.C., and married Julia, daughter of Augustus. Less than two years after he sickened and died at Baiae, 23 B.C. This Ode was probably written at the time of his marriage; certainly before his death.

2. **sumis celebrare**: see ii. 8, *n*. **Clio**: see Index, *s.v.* Musa.

5. **Helicon**: a mountain in the south of Boeotia, between that state and Phocis, sacred to the Muses.

6. **Pindo**: Pindus was the name of the mountain range dividing Thessaly on the east from Epirus on the west. **Haemo**: Mount Haemus (the Balkans) runs east and west along the northern border of Thrace.

8. **Orphea**: Greek accusative. Orpheus, a legendary poet of Thrace, was the son of the Muse Calliope (hence *arte materna*, *v.* 9).

11. **blandum . . . ducere**: see i. 18, *n*

13. †**parentis**: Jupiter. Some MSS. have *parentum*—"our ancestors." **laudibus**: ablative of the standard of comparison depending on *prius*.

19. **occupavit**: *occupo* means "to seize," especially "to seize so as to forestall another," "to anticipate."

22. **Liber**: Bacchus. **virgo**: Diana (Artemis), the huntress-goddess.

24. **Phoebe**: vocative of *Phoebus*, as the short *e* shows. Phoebē is a name for Diana as goddess of the moon.

25. **Alciden**: Hercules. **pueros Ledae**: cp. iii. 2, *n*. Castor was famous for his riding, Pollux (Polydeuces) for his boxing.

26. **superare**: dependent on *nobilem*; cp. i. 18, *n*. **pugnis**: from *pugnus*, not *pugna*.

34. **Pompili**: Numa Pompilius was the second, as Tarquinius Superbus was the last, of the seven kings of Rome. **memorem**: deliberative subjunctive. Before *Romulum* supply *utrum*.

35. **fasces** (plural): "a bundle of sticks," especially the bundle of rods, with a headsman's axe in the middle, carried both as a symbol of office and as an instrument for inflicting punishment, before kings and consuls.

37. **Regulum**: Marcus Atilius Regulus, consul 256 B.C., invaded Africa and overran most of the territories of Carthage. In the following year he was defeated by Xanthippus, the Spartan general of the Carthaginian army, and remained a prisoner until 250 B.C., when he was sent to Rome to treat for peace or for an exchange of prisoners. On his arrival he advised the Senate, according to the traditional account, to continue the war, and refused to break his promise by not returning to Carthage. He died in prison soon after.

Scauros: Marcus Aemilius Scaurus, consul 115, 107 B.C., and one of the leading Romans of his day, was the great champion of the Optimates or conservative party; as such he had won through Cicero's oratory a renown beyond his deserts. The plural (*Scauros*) is used of him and his son. The story runs that the latter committed suicide on being rebuked by his father for cowardice.

38. **Paullum**: Lucius Aemilius Paullus, consul 216 B.C., was wounded in the great defeat at Cannae, fighting against Hannibal. Though offered the means of escape he refused to fly, and died on the field.

40. **Fabricium** : Gaius Fabricius Luscinus, consul against Pyrrhus 278 B.C., sent back to the latter a physician who had offered to poison the king. Out of respect for him Pyrrhus withdrew from Italy for two years.

41. **Curium** : Manius Curius Dentatus, consul 290, 275 B.C., defeated the Samnites in the former year, and in the latter drove Pyrrhus finally from Italy by the victory of Beneventum. His frugality and integrity were proverbial. **incomptis capillis** : ablative of description.

42. **Camillum** : Marcus Furius Camillus, five times dictator and six times consul, captured Veii 395 B.C., went into exile 391, and, according to the legend, saved Rome from the Gauls 390.

47. **Iulium sidus** : "the star of the house of Julius," *i.e.* the glory of the Caesars. There is an allusion to the comet which appeared after the murder of Julius Caesar.

50. **Saturno** : ablative of origin ; cp. i. 1. The "son of Saturn" is Jupiter.

51. **secundo** : "as your second" ; cp. *v.* 18

53. **Parthos** : see Index. The *Seres* and *Indi* (Chinese and Indians) are put for any nations of the Far East.

57. **te** : ablative of the standard of comparison.

58. **Olympum** : here "heaven" ; Olympus was a mountain in the north-east of Thessaly, whereon dwelt the gods, according to Homer.

ODE XIII.

I hate to hear you praising Telephus, for he is not the sort of lover that is constant ; he is too ardent. Happy are they who love aright!

2. **cervicem** : the singular of *cervix* is not found in the best prose.

9. **uror** : here of the fire of jealousy ; more commonly of love.

10. **mero** : belonging as an ablative of respect to *immodicae.*

14. **speres** : sc. *futurum esse*, cp. v. 11. **perpetuum** : "constant," predicative to *laedentem.*

16. **quinta parte** : either (1) the best parts, because, according to Pythagoras, the fifth element was also the best ; or (2) merely a poetical way of saying "some portion."

29. **die** : *dies* is commonly feminine in the singular when used in the sense of "an appointed time." *Suprema . . . die* is equivalent to *quam suprema dies* (*i.e.* the day of death) *solvet.*

ODE XIV.

Ah bark! fresh waves will bear you out to sea. Hasten into port, for the storm is rising and you are sorely damaged. May you steer your course in safety!

2. **occupa** : see note on xii. 19.

4. **remigio** : ablative of separation. With *nudum* and *saucius* supply *est* (or *sit*, see next note).

6. †**gemant**: indirect question after *vides ut*. If the reading *gemunt* be adopted, *nonne vides* is parenthetical, and *ut* is exclamatory (How . . . !)

10. **voces**: consecutive subjunctive. **di**: images affixed to the prow or poop.

11. **Pontica**: "from Pontus;" the name belongs both to the Black Sea, and to the province of Pontus along the southern shore of that sea.

16. "Unless you are bound to give sport to the winds, have a care." *Debeo* (*dehibeo*) is "to be bound to give," "to owe."

17. **quae**: *sc. eras*. *Es* must be similarly supplied in the next line.

19. **nitentes**: alluding to their marble rocks. The accusative *nitentes Cycladas* depends upon *inter* in *interfusa*.

20. **vites**: the subjunctive expresses a wish. **Cycladas**: the Cyclades ("*Circling*") are the group of islands encircling Delos in the Aegean Sea.

ODE XV.

When Paris sailed for Troy with Helen, Nereus becalmed him and said:—"Thy luckless marriage means ruin, war, and trouble to Troy. The gods are angered against thee, and vain shall be thy graces. Bethink thee of all the heroes of Greece. They will come up against Troy, and her doom is fixed.

1. **pastor**: *i.e.* Paris. See Index, *s.v.* Troia.

2. **Idaeis**: "built of the pinewood of Mount Ida," which separated Mysia from Phrygia and Troas.

5. **Nereus**: a sea-god, father of Thetis and grandfather of Achilles. **avi**: "omen," because omens were drawn from the flight and notes of birds. It is an ablative of attendant circumstance. An antecedent to *quam* (*hanc* or *eam*) must be supplied.

7. **rumpere nuptias et regnum**: this is an instance of *zeugma*, or the "yoking" to a verb of two objects, to the second of which it is not strictly applicable.

15. **divides**: either (1) "divide into bars," *i.e.* mark the time of; (2) share between voice and lyre;" or (3) with *feminis*, "assign now to one woman, now to another."

17. **Cnosii**: Cnosus was a chief town of Crete; hence *Cnosius*, "Cretan." See vi. 15 *n.*, and *v.* 26 of this Ode.

18. **celerem sequi**: cp. *v.* 27, *atrox reperire*; and see i. 18, *n.*

21. **Laertiaden**: Ulysses, son of Laertes.

22. **Nestora**: King of Pylus in Messenia, and the wisest of the Greeks at Troy.

24. **Teucer**: see vii. 21, *n.* **Sthenelus**: the charioteer and friend of Diomedes.

25. **pugnae**: objective genitive with *sciens*. **sive**: rarely found, as here, without a preceding *si* expressed or understood, and merely meaning "or if."

28. **Tydides**: see iv. 16, *n.*

29. **quem**: object of *fugies*; after *cervus* supply *fugit* to govern the accusative *lupum*

31. **sublimi . . . anhelitu**: lit. "with uplifted panting," *i.e.* "with head thrown back to pant."

32. **tuae**: *i.e.* Helen. The participle *pollicitus* is concessive: "though thou didst not promise."

33. **iracunda**: cp. vi. 6; and see Index, *s.v.* Achilles. Troas being part of Phrygia, *Phryges* denotes "Trojans."

36. †**Pergameas**: "belonging to Pergama (n. pl.) *or* Pergamum," another name for Troy. The MSS. have *Iliacas* ("belonging to Ilium," *i.e.* Troy), which is unmetrical. Other conjectures are *Dardanias* and *barbaricas*.

ODE XVI.

Put what end you please, fair girl, to my bitter verses. More potent than the inspiration of a deity, reckless anger—the spark of lion-spirit which Prometheus gave us—has brought many a house and city to destruction; and it drove me to write as I did. Let us be friends again.

1. **matre**: either (1) ablative of origin—"daughter of a fair mother;" or (2) ablative of the standard of comparison—"still fairer than thy fair mother."

2. **modum**: *ponere modum* usually means "to limit," here "to put an end to." Iambic verses were said to have been introduced by Archilochus of Paros, that he might in that metre vent his wrath upon the girl who had jilted him. *Flamma* and *mari* are instrumental ablatives.

5. **Dindymene**: Cybele was so called from Mount Dindymus in Phrygia, where she was worshipped. **adytis**: local ablative, "in his shrine."

6. **incola Pythius**: Apollo; cp. vii. 3, *n.*

8. **Corybantes**: priests of Cybele.

9. **Noricus**: "of Noricum," the province which included the modern Tyrol and Styria.

12. **Iuppiter**: the sky, cp. i. 25. **ruens**: "falling in thunder showers."

13. **addere**: with *coactus*. Its object is *particulam undique desectam*; *vim* is object to *adposuisse*.

15. **et**: "also," "besides."

17. **Thyesten**: see Index, *s.v.* Pelops.

21. The total destruction of a city was signified by rasing its walls, drawing a plough over the site, and sowing it with salt.

26. **mitibus**: *mutare* usually takes an accusative of the thing given, an ablative of the thing taken, in exchange. Occasionally the cases are reversed, *e.g.* xvii. 2. **dum**: "provided that."

ODE XVII.

Faunus often leaves Arcadia and comes to my Sabine farm. Everything attracts him there, and I am his favourite. Leave the hot lowlands, Tyndaris, and visit me here where you may sing and enjoy the cool breezes at your pleasure, without fear of Cyrus' violence.

2. The home of Pan, with whom Horace here identifies Faunus, was Mount Lycaeus in Arcadia. **Lucretilem** : Lucretilis was a mountain in the Sabine district. For the construction, see xvi. 25, *n.*

7. **mariti** : the he-goat, whose "wives" are the she-goats of the flock.

9. **Haediliae** : supposed to be the name of some neighbouring hill.

10. **fistula** : the Pan-pipes.

11. **cubantis** : "low-lying," if Ustīca is a valley; "sloping," if it is a hill.

14. **cordist** : *i.e. cordi est*, "lies at their heart," "is pleasant."

15. **ad plenum** : adverbial, "to the full." The allusion is to the Horn of Plenty (*cornucopia*), teeming with fruit and flowers which are the "pride of the fields."

16. **honorum** : dependent on *opulenta* ; *ruris* qualifies *honorum.*

17. **Caniculae** : the dog-star, also called Sirius (*α Canis Maioris*), which rises about July 26th and brings the so-called "dog days." (A star is said to "rise" when the difference between its right ascension and that of the sun grows sufficient to render it visible before sunrise.)

18. **fide Teia** : "a lyre like that of Anacreon of Teos," a lyric poet who flourished about 500 B.C. Teos was a city of Ionia, north-west of Ephesus.

20. **Penelopen** : the wife of Ulysses, who remained faithful to him during all his twenty years of absence. He stayed a year with the sorceress Circe in the isle of Aeaea, after she had changed his followers into swine. She is called *vitrea* (sea-green) because she was the daughter of a sea-nymph.

21. **Lesbii** : *sc. vini.*

22. **Semeleius . . . Thyoneus** : Bacchus, son of Semele or Thyone ; see Index, *s.v.* Bacchus.

25. **suspicere** : "to look up at," "to revere" ; to be distinguished from *suspicari*, "to suspect," though the perfect participle passive is often used (as here) is the sense of *suspected.* **male dispari** : "ill-matched" ; see ix. 24, *n.* The dative is that of the recipient.

ODE XVIII.

Plant vines before all else, Varus. The wine-god banishes care, and is the companion of love. Only there must be no excess—excess that brings quarrel, and swaggering, and breach of trust.

1. **severis** : perfect subjunctive of *sero*, cp. xi. 1.

2. **Catili** : see Index, *s.v.* Tibur.

3. **siccis** : "dry," *i.e.* who take no wine.

8. **Centaurea rixa** : for the "quarrel of the centaurs" see Index, *s.v.* Lapithae. Both Centaurs and Lapithae dwelt in Thessaly **Sithonii** : "of Sithone" (the middle of the three tongues of the Chalcidic peninsula in the south of Thrace) is here put for "Thracians;" the Thracians' intemperance was notorious.

11. **Bassareu** : a name of Bacchus, from a Thracian word *bassara*, denoting the fox-skin worn by the Bacchic worshippers.

13. **sub divum** : "into the open air," *i.e.* into publicity. Cp. i. 25, *n.* To reveal any portion of the Bacchic mysteries was sacrilege. Here they are called *obsita frondibus*, "the things wrapped in leaves," from the ivy with which the sacred ark was wreathed. **tene** : "restrain." Berecyntus was a mountain of Phrygia on which Cybele was worshipped with the music of cymbals (*tympana, aera ;* cp. xvi. 8), horns, and flutes

15. **nimio** : ablative of degree of difference. **plus** : adverbial, *plus iusto.* The whole expression means "more than what is right by far too much," *i.e.* "much more than is right."

16. **arcani fides prodiga** : an oxymoron, *i.e.* an intentional inconsistency.

ODE XIX.

Venus and Bacchus and idleness bid me love again. Venus possesses me, and suffers me not to sing of aught but herself. Let me do sacrifice to appease her.

2. **Semelae puer** : see xvii. 22, *n.* 3. **Licentia** : "freedom."

6. **Pario** : from Paros, see xiv. 20, *n.* The marble of Paros was peculiarly white and brilliant.

8. **adspici** : see i. 18, *n.* In prose we should have *quam ut* (or *qui*) *adspiciatur.* **lubricus** : "slippery," *i.e.* tripping up one's good resolves, dangerous.

11. **versis** : the Parthians were famous horsemen. Their favourite manœuvre was to retire before their enemies, shooting their arrows backwards as they rode.

12. **nihil attinent** : *sc. ad Venerem.*

14. **pueri** : "slaves." Cp. xxxviii. 1, etc.

16. **mactata hostia** : ablative of attendant circumstance, "when a victim has been sacrificed (to appease her)."

ODE XX.

I will give you the best wine I have—only cheap Sabine, but I bottled it myself, and its date will give you pleasant memories of a people's favour. I have no costly vintages for you.

An invitation to Maecenas to visit Horace on his farm. See Introd. § 1 ; and Index, *s.v.* Maecenas.

1. **Sabinum** : *sc. vinum.*

3. **levi** : (*lino*) "sealed up," because the cork was smeared over with pitch.

5. **eques**: Maecenas was one of the *ordo equester*, which held a middle rank between the Senate and the ordinary *cives*, and included Romans whose property amounted to 400,000 sesterces (£3,400). Of these a special number became known as *Equites Splendidi*—a kind of upper class—and Maecenas belonged to them. **paterni fluminis**: *i.e.* the Tiber. Maecenas was of Etruscan origin.

7. **Vaticani montis**: on the west bank of the Tiber opposite to the *Campus Martius*. **redderet**: after *ut* consecutive.

9. **Caleno**: "of Cales," in Campania, famous for its vintage.

10. †**vides**: a conjecture in place of the *bibes* of the MSS., which will not make good sense, because the Caecuban and Calenian were among the finest of Italian wines. *Videre* here, as in Terence, means "to procure."

11. **Formiani**: "of Formiae," in Latium. *Tempero* is to "blend" or "temper," and is usually said of the man who mixes the liquor, but is here applied to the vines and hills.

ODE XXI.

Call upon Apollo, and his mother Latona, and his sister Diana, ye boys and maidens. Sing their praises, that so Apollo may avert woe from us and turn it upon our enemies.

2. **Cynthium**: Apollo was called *Cynthius* from his birthplace Mount Cynthus, in Delos, the central island of the Cyclades.

4. **Iovi**: cp. *matribus*, i. 24.

5. **laetam**: *sc.* Dianam, the sister of Apollo and goddess of hunting. Hence she rejoices in the woods and streams, and wears the quiver. She was specially worshipped at Mount Algidus, one of the Alban Hills, about fifteen miles south-east of Rome; and was supposed to frequent both Erymanthus, a mountain on the north of Arcadia, and Cragus, a mountain in Lycia.

9. **Tempe**: see vii. 4, *n.* Apollo was said to have there purified himself after slaying Python, the great serpent which dwelt on Mount Parnassus above Delphi

11. As the god of hunting, Apollo carried the bow and quiver. As the god of music he carried the lyre, which was invented by his brother (*fraterna*) Mercury.

12. **umerum**: accusative of the part affected; *lit.* "and (him who is) decked as to his shoulder with a quiver."

ODE XXII.

No matter where he be, the man of pure life need fear nothing. I was wandering through a Sabine wood when a wolf came upon me and left me unharmed. I was singing of Lalage. Put me where you will, at the Poles or the Equator, I will sing of her.

1. **vitae**: genitive of reference, denoting that in point of which a term is applied to a person. It is peculiar to poets and late prose writers, especially Tacitus. **sceleris**: the use of genitive after *purus*, *solutus*, etc., is apparently a Graecism.

7. **fabulosus**: "famed in story" The Hydaspes is the Jelum, a river of the Punjaub in India.

11. **terminum**: *i.e.* the limits of Horace's own farm.

13. **quale**: the antecedent (demonstrative) correlative *tale* is, as often, omitted. In full—*fugit lupus, tale portentum quale*, etc.

14. **Daunias**: see Index, *s.v.* Daunus.

15. **Iubae tellus**: Africa. Juba was king of Numidia, and fought against Caesar at Thapsus, for which his kingdom was forfeited, 46 B.C. Augustus restored it to his son, also called Juba; in 25 the latter exchanged it for Mauretania.

20. **Iuppiter**: "sky" or "climate;" cp. i. 25 *n.*

22. **domibus negata**: "denied to dwellings," *i.e.* "where none can live," because of the heat.

23. **dulce**: the accusative neuter of the adjective used as an adverb. Cp. II. xii. 64, *lucidum fulgentes.* So in the next line.

ODE XXIII.

You fly from me, Chloë, as flies a fawn that trembles at the rustling of the leaves. But I am no tiger, and 'tis time you grew more bold.

1. **hinnuleus**: diminutive of *hinnulus*, itself a diminutive of *hinnus.*

4. **silüae**: notice that this is scanned as a trisyllable.

6. **foliis**: either (1) ablative of place: or (2) ablative of means—"shiver with its leaves," just as below *corde et genibus tremit* (*sc. hinnuleus*).

10. **frangere**: infinitive for the prose construction with *ut* and the subjunctive (*final*), or the future participle Cp. notes on ii. 8, xii. 3.

ODE XXIV.

Who could be ashamed, who could help weeping for Varus? Let us mourn for him, whose like neither Honour, nor Justice, nor Loyalty, nor Truth will ever find. Most of all should Vergil mourn. Yet regret is vain—nothing can bring back the dead now, as Orpheus once did his wife. We can bear our grief in patience.

Addressed to the poet Vergil on the occasion of the death of Quinctilius Varus of Cremona, which occurred 24 B.C.

1. **quis**: used here as an adjective; cp. v. 1, *n.* **sit**: deliberative subjunctive. **pudor**: "feeling of shame"; but in v. 6 it is "Honour" personified. *Desiderium* usually means regret for a thing lost, or which one ought to have but has not. It governs the objective genitive *capitis.* This use of *caput* to denote a person is a Graecism.

3. **Melpomene**: see Index, *s.v.* Musa. Her father was Jupiter.

9. **bonis**: dative of the agent, used with an adjective in *-bilis* as with the gerundive.

13. **quid si**: the apodosis after *quid* is regularly omitted in such

cases as this where the question is only rhetorical. English—"What if you, etc. . . . ?" The omitted verb is *fiat* or some such form. **Orpheo** : cp. xii. 8, *n.*

17. **recludere** : dependent upon *lenis* :—"kind to unseal doom (in answer) to prayers." See i. 18, *n.* *Precibus* also depends on *lenis.*

18. **nigro . . . gregi** : we should have expected *ad nigrum gregem.* The dative thus used is rare even in poetry. **compulerit** : subjunctive because dependent on the hypothetical subjunctive *redeat.* Cp. Livy, 28, 42, *Fraus fidem in parvis sibi praestruit, ut, cum opera pretium sit, cum mercede magna fallat,* "Deceit wins for itself confidence in small matters, in order that, when it is worth while, it may cheat with great profit." For Mercury's office, see x. 17, 18.

ODE XXV.

You have few lovers now, Lydia, and few callers, few serenaders. You must mourn over your vanished charms and submit to see other favourites take your place.

3. **amatque** : "loves," *i.e.* clings to, because it is rarely opened to admit a visitor.

5. **multum** : to be construed as an adverb with *facilis.*

7. **tuo** : with *me,* "while I that am thine am perishing." **noctes** : accusative of extent of time.

11. **Thracio vento** : the north wind. The construction is ablative of attendant circumstance. **sub interlunia** ; cp. viii. 14, *n.* The idea is that the new moon causes a storm.

15. **iecur** (gen. *iecoris* or *iecinoris*) : "heart," as we should say. The Romans imagined the liver to be the seat of the passions.

17. **quod** : "that." The subjunctive (*gaudeat, dedicet*) is used because the words denote not facts asserted by Horace, but the grounds of Lydia's complaint (virtual indirect speech). The order is "*quod laeta pubes magis gaudeat virenti hedera atque pulla myrto* (*et*) *dedicet,*" etc.

ODE XXVI.

The friend of the Muses, I shall cast care to the winds. Weave me, Muse, a chaplet for my friend Lamia. My compliments are vain without your help, and he is a fit subject for your gifts.

2. **mare Creticum** : the southern parts of the Aegean, about the island of Crete

3. **portare** : cp. ii, 8. **quis** : either short form of *quibus,* dative of the agent or nomintive singular with *rex.* The moods of *metuatur* and *terreat* are those of indirect question depending upon *securus.* Translate—"heeding not by whom, etc. . . ." The *rex gelidae orae* is the chief of the Scythians.

5 **Tiridaten** : see Index, *s.v.* Parthus.

9. **Pimplei**: *i.e Musa.* Pimplea was a fountain near Mount Olympus, one of the haunts of the Muses; hence they were called *Pimpleides. Pimplei* is vocative of the singular *Pimpleis.*

10. **hunc**: *i.e.* Lamia, mentioned again xxxvi. 7.

11. **Lesbio**: cp. i. 34, *n.* The *plectrum* (Gk. = "the striker") was a small piece of ivory or a quill used to strike the strings of the lyre, etc.

ODE XXVII.

To wrangle over one's wine is a savage fashion. No quarrelling! Must I drink, too? Then Megilla's brother must ell me with whom he is in love. I will drink on no other terms. You need not be ashamed; come, whisper it. Ah! Poor wretch! You are in peril indeed, and I know not who can rescue you.

2. **Thracum**: predicative genitive, "it is (the custom) of Thracians."

4. **rixis**: ablative of separation.

6. **immane quantum**: a parenthetical clause, imitated from the Greek. The ordinary full expression would be *quantum vino et lucernis Medus acinaces discrepat immane est.*

8. **cubito presso**: the Romans took their meals reclining on sofas with the left elbow on a cushion. Hence "to remain with elbow down" means to keep one's seat.

10. **Opuntiae**: of Opūs (gen. *Opuntis*), a Locrian town opposite to Euboea.

11. **beatus . . . pereat**: an oxymoron; cp. xviii. 16, *n.*

16. **ingenuo**: "worthy of an *ingenuus*," *i.e.* of one born of free parents, and so "noble."

19. **laborabas**: the imperfect is to be explained as referring to the time previous to the telling of the secret. "In what trouble you were all the time (and still are)!" **Charybdi**: see Index, *s.v.* Scylla.

20. **flamma**: ablative with *digne.*

21. **Thessalis**: the Thessalians were famous for their sorceries.

24. **Pegasus**: the winged horse given by Minerva to Bellerophon, mounted on which he attacked and slew the Chimaera, a fire-breathing monster—part dragon, part goat, and part lion—which infested Lycia. The word *Chimaera* is Greek, and denotes a she-goat.

ODE XXVIII.

Sailor: "*Thou didst take the measure of earth, and sea, and heaven, Archytas, but it profits thee not now. All must die, however favoured by heaven, whether or no we ever live again, as Pythagoras avers. Some fall in battle, some are lost at sea; old and young alike perish.*" Archytas' Shade: "*Yes: I was lost at sea, and am still unburied. Grant me but burial, and so may the storms spare thee, the gods keep thee and make thee rich. But if thou hearst me not, a dead man's curse will be upon thee and thy children. 'Tis but a little boon I ask.*"

An Ode in the form of a dialogue between a sailor who finds upon the shore the corpse of Archytas, and the shade of the drowned man. Archytas was a famous philosopher at Tarentum, a Pythagorean, and a friend of Plato. Like all Pythagoreans, he was a great astronomer and mathematician. He flourished in the middle of the fourth century B.C.

3. **munera pulveris exigui**: "the gift of a little dust restrains thee," *i.e.* "*the lack of* the gift," etc. The genitive here denotes that of which the thing consists. According to ancient belief the spirits of the unburied could find no rest. All that was necessary was that a handful of dust should be sprinkled over the corpse. **Matinum litus**: "the shore near Matinus," a spur of Mount Gargānus, in Apulia.

7. **genitor**: Tantalus. See Index, *s.v.* Pelops.

9. **Minos** (*gen.* Minōis): a legendary king of Crete, whose righteousness won for him the office of Judge in the Lower World, and whom Zeus (Jupiter) instructed in the making of laws.

10. **Panthoiden**: "son of Panthous." Pythagoras, the philosopher of Elea (Velia), in Lucania, maintained that the soul does not die, but passes into another body. He pretended that his own soul had once animated Euphorbus, son of Panthous, who was killed before Troy. He was thus himself "the son of Panthous, who was a second time sent down to the Lower World." The shield of Euphorbus was hung up in a temple at Argos, and Pythagoras pretended to recognise it as his own. **Orco**: cp. *gregi*, xxiv., 18, *n.*

11. **refixo**: "*un*fastened." The prefix has the same force in *recludo*, *resigno*, and a few other words.

13. **concesserat**: *quamvis* is followed by the subjunctive in prose writers of the best period, except Livy.

17. The three Furies drive men to murder and bloodshed. They were Tisiphone, Alecto, and Megaera.

18. **exitio**: dative of the predicate. **nautis**: dative of the indirect object.

20. **fūgit**: perfect, as the quantity shows—"has ever fled from."

22. **Illyricis**: Illyria was the strip of coast on the east and north of the Adriatic Sea. Hence *Illyricis undis* = Hadria.

23. **ne parce**: to be construed with *dare*—"spare not to give."

24. **capiti inhumato**: observe the hiatus; the final *i* of *capiti* is not elided before the following vowel.

25. **sic**: cp. iii. 1, *n.* **Venusinae**: "of Venusia."

27. **merces**: genitive of *mercēdis*, "reward"; not here the plural of *merx*.

29. **Tarentum**: a colony of Sparta, now Taranto, at the head of the gulf of that name. It was the chief Greek city in Magna Graecia (Southern Italy).

31. **te**: ablative of origin with *natis*. **fors**: *sc. sit an* (*forsitan*). The subjunctive (*maneant*) comes therefore under the head of "dependent question."

33. **precibus inultis**: ablative of attendant circumstance.

36. **curras**: *licet* is regularly constructed with a semi-dependent jussive subjunctive without *ut*.

ODE XXIX.

So you are envious of the gold of Arabia, Iccius, and are counting on Eastern slaves and handmaidens? The rivers may run uphill now, the impossible may happen, for Iccius has exchanged his books for the breastplate.

The Prefect of Egypt, Aelius Gallus, led an unsuccessful expedition into Arabia in 24 B.C. Iccius was contemplating joining in it.

3. **Sabaeae**: see Index, *s.v.* Arabs.

4. **regibus . . . Medo**: datives of disadvantage.

5. **virginum**: partitive genitive.

8. **ad cyathum**: *ad* may signify "at" when used with common nouns, "near by" when used with names of towns. So here *ad cyathum*, "at *or* by your cups." *Ad cyathum stare* means "to be a cupbearer."

9. **tendere**: the infinitive, being a verbal noun, stands as the accusative of the thing taught. **Sericas**: "Chinese"; cp. xii. 56.

10. **neget**: potential subjunctive. **arduis**: with *montibus* as an ablative of attendant circumstance, "the mountains being steep," or possibly dative of *place whither*, a rare poetic usage.

14. **Panaeti**: Panaetius, the Stoic philosopher and friend of Scipio Africanus, wrote a book which Cicero translated and enlarged as the *De Officiis* ("On Duty"). **Socraticam domum**: "the house (*i.e.* school) of Socrates." Plato and Xenophon are the chief philosophers of the "School of Socrates," who was an Athenian and the first to take up the study of *moral* philosophy. He made himself obnoxious by his habit of showing men the error of their views on such matters, and was accordingly compelled to drink the hemlock on the ground that he taught impiety, 399 B.C.

15. **mutare**: see xvi. 25, *n.*

ODE XXX.

Glycera is sacrificing to you, Venus. Leave your wonted haunts and come to her with the Graces, and Loves, the Nymphs, and the deities of Youth and Wit.

1. Venus (*i.e.* the Greek goddess Aphrodite) had celebrated temples both at Cnidus on the coast of Caria in Asia Minor and at Paphos in Cyprus.

5. **puer**: Cupid, the child of Venus.

6. **properentque**: the position of *que* shows that *properent* strictly belongs to *Nymphae*, etc., and must be supplied with *puer et Gratiae*.

8. **Mercurius**: the god of wit and repartee; cp. x. 1-3.

ODE XXXI.

For what shall I ask Apollo? Not riches or lands. Let others grow, buy, and drink the costliest vintages. The simplest diet is enough for me. Grant me, Apollo, sane mind and body to enjoy it, and to retain my poetical powers to the last.

1. **dedicatum** : with *Apollinem.* The epithet refers to the temple of Apollo on the Palatine, with its famous library, opened 28 B.C.

4. **segetes** : this, with all the following accusatives, are objects of *orat* understood.

5. **Calabriae** : a district forming the heel of Italy and famous for its pasturage.

7. **Liris** : now the *Garigliano* ; it flowed through Latium between the famous vineyards of Falernum and Massicus.

9. **Calena** : see xx. 9, *n.* A prose writer would have joined the epithet to *vitem* rather than to *falce.* The subject of *premant* is *ii*, to be understood as antecedent to *quibus.*

13. **et** : to be taken as first word in the clause.

18. **Latōe** : *Latous* was a name of Apollo, deriven from that of his mother Latona (Leto). **dones** : *dono* has two constructions : (1) *dono tibi munus*, "I give a gift to you"; (2) *dono te* (accusative) *munere*, "I present you with a gift." Here an infinitive stands for the accusative in the former construction.

ODE XXXII.

We are asked for an Ode. Come, lyre of mine : let us now, if ever, sing to Romans such songs as Alcaeus sang even amid war and tempest—songs of love and wine. You bring pleasure to the gods and solace to mortals ; hear me when I invoke you, lyre of mine.

1. †**poscimur** : sc. *carmen*, accusative of the thing asked for, *i.e.* the internal object. There is a variant *poscimus* sc. *te* (i.e. *lyram*).

3. **vivat** : consecutive subjunctive, "such that it may."

5. **Lesbio civi** : Alcaeus, *q.v.* in Index. **modulate** : though *modulor* is deponent, *modulatus* is used with a passive meaning. *Civi* is dative of the agent.

7. **sive** : the preceding *sive* (before *inter arma*) is omitted.

10. **puerum** : cp. xxx. 5. Lycus was a favourite of Alcaeus.

†15. **medicumque** : this is a conjecture. All the MSS. have *mihi cumque.* But *cumque*, which must be translated "at any time," is never found by itself. It may be an abbreviation for *quumcumque*, as *quandoque* for *quandocumque.* With the present reading *vocanti* (sc. *mihi*) must be taken as dative of advantage.

ODE XXXIII.

Grieve not too much, Albius, if Glycera be faithless. The course of true love never did run smooth, and I have suffered as you do now.

Addressed to Albius Tibullus, the elegiac poet (v. 3).

6. **Cyri**: objective genitive: *Lycōris amat Cyrum.*

7. **Apulis**: "of Apulia," the country on the west coast of the Adriatic between Calabria on the south, Lucania on the south and south-west, and Samnium on the north-west.

9. **peccet**: the subjunctive here denotes the *prevention* of the act of *sinning* prior to the action of the main clause. **adultero**: "for the sake of," etc. Cp. *precibus*, xxiv. 17.

10. **visum**: sc. *est*. *Videri* is often thus used impersonally, "to seem good, *i.e.* "to be decreed." **Veneri**: here the goddess. In *v.* 13 the name stands for *amor*.

15. **libertina**: a manumitted slave was called *libertus* or *libertinus*, the former denoting his relation to his old master (now his *patronus*), the latter his status in society. **Calabros**: see xxxi. 5, *n.*

ODE XXXIV.

Once I was an Epicurean and cared not for the gods: now I believe that there are gods that shake the firmament—sky, earth, and sea; that put down the mighty and exalt the humble at their pleasure.

According to the philosopher Epicurus, the gods, if they existed, had no care for the world. He tried to explain all phenomena from the materialistic standpoint. Horace had been an Epicurean until one day he heard thunder when there were no clouds to account for it according to the theory of Epicurus. The gods *do* regard the deeds of men, and the reverses of fortune prove it. The Ode must not be taken too seriously.

3. **consultus**: regularly constructed with the objective genitive *iuris*, "one consulted on legal matters." Hence its use with other words, as here.

5. **Diespiter**: an archaic name of Jupiter and with the same meaning, *i.e.* "father of light." It is from the same root as *dies*, *Zeus*, and *divus*.

7. **purum**: sc. *aëra*—"a cloudless sky."

10. **Taenari**: in the cliffs of Taenarus (*C. Matapan*) was a cavern which was believed to be an entrance to the Lower World.

11. **Atlanteus finis**: "the bounds of Africa"; see Index, *s.v.* Atlas.

14. **apicem**: *apex* was the tiara or crown of Eastern monarchs, who were proverbial as examples of pride and power.

16. **sustulit**: "has, ere now, lifted." This use of the perfect to express *customary* action is called *gnomic* or *aoristic*. Cp. *Vergil*, *Georgic* I. 49, *Illius immensae ruperunt horrea messes*, "its boundless harvests are wont to burst the garners."

ODE XXXV.

O goddess Fortune, all men revere thee—the husbandman, the mariner, the savages of the north, the princes of the east, and the warriors of Italy; for thou canst change the fortunes of all to good or ill. Necessity is thy pioneer, Hope and Loyalty follow thy vicissitudes, but not so false friends. Do thou preserve Augustus in his wars; and may atonement be thus made for the late civil strife.

1. **Antium** : on the coast of Latium, thirty miles south of Rome; it possessed a famous temple of Fortune.

2. **praesens** : properly present participle of *praesum*, meaning "present to help," *i.e.* "powerful." For its construction with *tollere*, cp. i. 18, *n.*

4. **funeribus** : ablative of price, like that used with *mutare*. Cp. xvi. 25, *n.*

8. **Carpathium mare** : between Rhodes and Crete, taking its name from the island of Carpathus.

10. **Latium** : the small division of Italy south of the Tiber, of which Rome was anciently the head.

14. **columnam** : "the pillar of their prosperity." **frequens** : like *celeber* (*creber*), "crowded," not "frequent."

15. **cessantes** : object of *concitet*. *Cessare* is "to hesitate," not "to cease." Cp. xxvii. 13.

22. **comitem** : sc. *se*, "denies herself (to thee) as a companion." Both *Spes* and *Fides* are subjects of *colit* and *abnegat*.

28. **ferre dolosi** : cp. i. 18, *n.* In prose we should have *dolosiores quam qui ferant*. **pariter** : "equally (with their suffering friends)."

31. **examen** : for *ex-ag-men*, "that which is led out"; hence "a swarm" (of bees, etc.), here "a levy." The following datives are those of the agent. **rubro** : the "Red Sea" (Erythraeum Mare) was the ancient name for the Indian Ocean, not for the sea which is now so called (Gulf of Suez). **Eois** : "Eastern," from Greek *ēōs*, "dawn."

34. **fratrum** : *i.e.* of the wounds which in civil war brothers have inflicted upon brothers.

35. **nefasti** : depending on *quid*.

39. **diffingas** : "fashion for a different purpose." **retusum** : it was blunted by civil war.

40. **Massagetae** : a Scythian tribe living near the Caspian Sea.

ODE XXXVI.

I gladly make thank-offerings to the gods who have brought back Numida to his friends from distant Spain. It is a day to be remembered: let us drink and dance and wreathe our heads with flowers. Damalis will keep all her smiles for Numida.

8. **alio rege** : "under another master" at school. The construction is ablative of attendant circumstance. **puertiae** : for *pueritiae*, by syncope. Cp. *lamna* for (*lamina*), *soldus for* (*solidus*). Ode xxvi. was addressed to Lamia.

9. **mutatae . . . togae**: the "changing of the toga" took place when a Roman reached the age of fifteen years, and laid aside the *toga praetexta*—the boy's broidered dress, with a broad coloured stripe—for the *toga virilis*, the plain white robe of the civilian.

10. **Cressa nota**: it seems to have been usual to mark a happy event in the calendar with white, an unfortunate one with black. *Cressa* is a feminine adjective from *creta*, itself originally an adjective and supposed to mean Cretan earth, *i.e.* chalk.

11. **modus**: "limit." **amphorae**: possibly an objective genitive, but more probably a dative of the indirect object with *modus*.

12. **Salii** ("the leapers," from *salio*): the priests of Mars who celebrated the feast of Mars with wild dances. They were famous for the luxury of their banquets. (See xxxvii. 2, where *Saliares* = belonging to the *Salii*.) *Salium* may be genitive plural or accusative singular.

13. **multi meri**: genitive of quality. One "of much wine" is a heavy drinker.

14. **Threicia**: see xviii. 8, *n*.

ODE XXXVII.

Now is the time for feasting, dance, and wine! Erstwhile we dared not, for our country was menaced by a mad queen's rabble. But now she is fled. Caesar hath affrighted her as the hawk scares the dove, or as a hunter the hare—that mad queen who yet scorned to be led in a Roman triumph and dared with smiling face to handle the asp.

Cleopatra, Queen of Egypt, supported Antonius with her whole fleet and treasure at the battle of Actium, 31 B.C. Her flight led to the complete defeat of Antonius, who followed her to Alexandria, and, being pursued by the victorious Octavianus (Augustus Caesar), committed suicide there. Shortly afterwards Cleopatra, finding that she had no mercy to hope for from Octavianus, also committed suicide—by allowing an asp to bite her, it was said, 30 B.C. These events assign this Ode to the same year.

1. **bibendum . . . pulsanda**: the former word is a nominative gerund, while the second is a gerundive in agreement with the object. **Saliaribus**: see xxxvi. 12, *n*.

4. **erat**: the imperfect is used because Horace is thinking of the bygone days of anxiety when all were waiting for the time when they might celebrate Cleopatra's defeat. Cp. xxvi. 19, *n*.

5. **nefas**: sc. *erat*. *Nefas* is a "sin against the gods." For *depromere* cp. ix. 7, *n*.

8. **et**: for its unusual position, cp. xxxi. 10, and below, vv. 25, 26.

10. **inpotens sperare**: "weak enough to hope for anything." *Inpotens* means "powerless over oneself," "without self-control." See i. 18, *n*. In prose we should have *tam inpotens ut speraret*.

14. **Mareotico** : sc. *vino*, wine grown at Marea on the shores of Lake Mareōtis, a lagoon to the east of Alexandria.

18. **columbas . . . leporem** : accusatives after *adurguens* to be supplied with *accipiter* and *venator*.

20. **Haemonia** : Thessaly, so called from Haemon, father of Thessalus.

21. **fatale** : "fateful," "bringing fate," not "fatal."

24. **reparavit** : the force of the *re* must be brought out by an adjective—'prepared *new* shores for herself," *i.e.* she did not use her fleet to conquer a new land out of Caesar's reach.

25. **visere** : this is to be taken with *ausa*, and *tractare* with *fortis*.

29. **morte** : causal ablative.

30. **Liburnis** : sc. *navibus*, light barks used by the Liburni, a piratical tribe of Illyrians (xxviii. 22, *n.*). The usual construction of *invideo* is simply a dative of the person or thing envied. The cause of the envy is sometsmes added in the ablative. Here it is expressed by the infinitive *deduci*, etc.—" grudging the Liburnian galleys that she should be led, etc."

31. **privata** : "robbed (of her crown)," "unqueened." The nominative is used after the Greek idiom instead of the accusative, as subject to the infinitive *deduci*. **mulier** : in apposition with the subject of the sentence.

ODE XXXVIII.

I care not for Persian luxuries. Seek no roses for me—thou canst find nothing better than plain myrtle to grace both thee and me.

1. **Persicos** : the Persians were proverbial for extravagant luxury.

3. **quo locorum** : partitive genitive. **moretur** : subjunctive of dependent question ; *sectari* being equivalent to *quaerere*. For its construction cp. ix. 13.

5. **adlabores** : "add by toiling." The subjunctive is jussive, semi-dependent *curo* ; cp. xxviii. 36, *n.*

NOTES ON BOOK II.

References to passages in the Odes are made thus: I. xii. 17 means Book I., Ode xii., line 17.
An obelus (†) denotes that the reading is doubtful.

ODE I.

You are writing the history of the Civil Wars, Pollio—a dangerous task indeed. Lay aside your tragedies awhile, great lawyer, great statesman, great general. Methinks I hear the sounds and see the sights of battle even now; methinks I watch the conquest of the world—all the world save Cato; his death was an offering to Jugurtha. The stain of our blood has defiled all the world. But, my Muse, let us sing a lighter song.

Addressed to Gaius Asinius Pollio, a supporter of Julius Caesar, who triumphed 39 B.C. over the Parthini, an Illyrian tribe in arms on behalf of Brutus and Cassius. He was a patron of literature, and a friend of Horace and Vergil. The "History of the Civil Wars" to which Horace here refers comprised the years 60-30 B.C. Pollio was a successful tragic poet as well as an historian, but all his writings have been lost.

1. **motum**: a noun, not the participle of *moveo*. **Metello**: Quintus Caecilius Metellus was consul in the year of the First Triumvirate, 60 B.C., and led the senatorian party against the league of Caesar, Pompeius, and Crassus (the *principum* of *v.* 4).

7. **tractas**: this verb governs all the preceding accusatives as direct objects, except *periculosae plenum opus aleae*, which stands in apposition with the sentence as a whole. To write the history of the Civil Wars was dangerous, because Augustus might easily be offended, as well as many other notable Romans.

10. **theatris**: dative.

12. **Cecropio**: "Athenian," from Cecrops, a legendary king of Attica, where all the greatest tragedians were bred. The *cothurnus* was a buskin or thick-soled shoe, worn by tragic actors to increase their height.

16. **Delmatico** : *i.e.* Illyrian. Delmatia was strictly the district north of Illyria, about the head of the Adriatic Gulf and the Tyrol.

18. **perstringis** : *i.e.* in a public recitation of his works, a fashion which Pollio introduced. **litui** : "bugles" used by cavalry. Cp. Odes I. i. 23, *n.*

23. **terrarum** : partitive genitive.

25. **Iuno** : the patron goddess of Carthage in N. Africa.

28. **rettulit** : "offered due (*re-*) sacrifice." A singular verb agreeing with one member only of a composite subject is not uncommon, especially in Horace. **Iugurthae** : Prince of Numidia; he attacked his brother Adherbal, who was under the protection of Rome, and so began the Jugurthine War, 111 B.C. In 106 he was captured by Sulla and Marius, and in 104 was starved to death. Horace says that his death was avenged by the blood of the Romans who in 46 fell at Thapsus, where Cato (*v.* 24) commanded the senatorians. See Index, *s.v.* Cato (2).

29. **quis** : used here adjectivally with *campus*.

31. **Medis** : dative of the agent; for the "Medes" see Index *s.v.* Parthus.

32. **Hesperiae** : the adjective, "of Hesperia." See Index.

36. **caret** : "is free from." Distinguish the force of *careo* from that of *egeo*, "to be in need of."

38. **retractes** : final subjunctive, *i.e.* expressing purpose. The first meaning of *retracto* is "to handle again"; that of "withdrawing," "retracting," is secondary. **Ceae neniae** : *i.e.* mournful songs such as those of Simonides of Ceos, 556-467 B.C. He was famous for his elegies and epitaphs on the dead.

39. **Dionaeo** : belonging to Venus, goddess of Love, the daughter of Diōne.

ODE II.

Silver has no beauty unless it be well used, as Proculeius used it to his undying praise. Better conquer avarice than rule the world. Avarice is like dropsy, always thirsty, yet only increased by indulgence. Virtue teaches us to call happy only him who can look once at wealth and not turn back to gaze upon it.

Addressed to Sallust, adopted son of the historian of the Jugurthine War and the Catilinarian Conspiracy; he was a courtier of Augustus and a patron of literature.

2. **lamnae** : syncopated for *laminae*, properly "a flat plate of metal"; Horace is referring to silver coin or plate.

4. **splendeat** : subjunctive in what is virtually a reported conditional clause; Sallustius is represented as saying *inimicus sum, nisi splendet.* The metaphor is from coin, which keeps bright only when continually used.

5. **Proculeius**: he is said to have divided his property with his two brothers, when the latter had lost their own by confiscation during the Civil Wars.

6. **animi**: genitive of reference, or of the "thing in point of which a term is applied to a person." The construction is a poetic extension of the adjectival use of the genitive, and is very rarely used in prose.

9. **regnes**: hypothetical subjunctive, the protasis to which is contained in *domando* (= *si domes*). *Iungas* and *serviat* depend on the implied hypothesis "(than) you would reign."

11. **Gadibus** (*Cadiz*): the famous port at the mouth of the Baetis (*Guadalquivir*), founded about 1000 B.C. by the Phoenicians. **uterque Poenus**: "both Carthaginians," *i.e.* the older Carthaginians of Carthage in Africa, and the settlers who occupied Spain and Carthago Nova (*Cartagena*) after 238 B.C.

12. **uni**: "alone" (*sc. tibi*). Cp. *v.* 22.

14. **pellit**: *sc.* "the dropsical patient," from *hydrops*.

15. **fugerit**: future-perfect; the cause of the disease must be eradicated *before* the thirst is quenched.

17. The construction is *Virtus eximit Prahaten numero beatorum. Dissidens plebi* goes with *virtus*; and *solio* is dative with *redditum*, which belongs to *Prahaten*. Cyrus the Great founded the Persian empire about 560 B.C. The Persians and Parthians are, as often, identified. For Prahates see Index.

19. **falsis . . . vocibus**: *i.e.* by calling P. *beatus* when he is not virtuous.

20. **dedocet**: "*un*teaches them to use," *i.e.* teaches them not to use.

21. **diadema**: properly not a metal crown, but a broad riband which formed part of the royal head-dress.

ODE III.

Be not too sorrowful in trouble, Dellius, nor too glad in good fortune. Of what use are the good things of life unless you enjoy them? Do so while you may, for you must forego them all at last. High, low, rich, and poor, we must all die.

3. **temperatam**: *sc. servare memento.*

5. **seu . . . seu**: to be taken after *moriture*—"doomed to die, whether you have lived," etc.

8. **interiore nota**: the wine-jars were stored away in the *apothēca* as they were filled, so that the *amphora* which stood farthest back would of course contain the oldest and best wine. **Falerni**: *sc. vini*; cp. *Massicum.* The *nota*, or label upon the *amphora*, would record the place and date of the vintage.

9. **quo**: "to what end?" "why?" (lit. "whither?").

10. **amant**: "are wont," a Graecism.

12. **trepidare**: with *laborat.* The use of an infinitive with many verbs more usually constructed with a gerund or *ut* is an extension of the *prolative infinitive*, used with such verbs as *possum*, *incipio*, *volo*, etc. Other examples occur in iv. 23, xii. 28, xviii. 21, xvi. 39, xviii. 40. The obvious answer to the questions in this stanza is that all is for our pleasure.

14. **amoenae**: this adjective is used of *things* which are pleasing, *iucundus* of persons. **ferre iube**: the object of *iube*, being indefinite (*e.g. aliquem*), is omitted.

15. **res**: not "circumstances," but "property." **aetas**: "youth."

16. **fila**: the Fates (*Parcae*), three sisters, Clotho, Lachesis, and Atropos, were represented as holding, spinning, and severing the thread of man's life.

18. **villa**: the country house, opposed to *domo*, the house in town. Most wealthy Romans possessed several such country seats. **lavit**: present tense, as if from a verb of the third conjugation, an archaic form affected by Horace.

19. **in altum**: used as a noun; cp. *ad plenum*, "to the full," I. xvii. 15.

21. **Inacho**: a mythical king of Argos.

23. **moreris**: the verb belongs to both *divesne* and *pauper*, the subjunctive is that of the dependent question. **sub divo**: "under the open sky"; cp. *sub Iove.* The god of the sky was Jupiter.

25. **eodem**: "in the same direction," "to the same place," adverb.

26. The subject to *versatur* is *sors*, while *urna* is an ablative of the instrument. *Vel* is omitted between the two adverbs *serius*, *ocius*, which qualify *exitura.* The lives of men are represented as so many lots (*sortes*) shaken together in an urn, and he whose lot first leaps out must die.

27. The scansion affords an instance of *synapheia*, the final *-um* of *aeternum* being elided before the vowel with which the next line begins; cp. xvi. 34.

28. **cumbae**: the boat of Charon, in which the ghosts of the dead were ferried across the Styx to their abode in the Lower World.

ODE IV.

Be not ashamed to love a slave, Xanthias. Achilles, Ajax, Agamemnon, all did so. Who knows? Phyllis may be the daughter of kings; and, in any case, one whom you love cannot be base-born. She is fair; be not jealous of me if I praise her, for I am forty.

1. **pudori**: predicative dative

2. **Phoceu**: Greek vocative of *Phoceus*, a native of Phocis in Northern Greece.

3. **Brisēis**: a captive in war, who became the prize of Achilles. Agamemnon afterwards took her away again, and Achilles in his wrath refused to fight against the Trojans any more.

5. **Aiacem**: called "the son of Telamon" to distinguish him from Ajax the Less, son of Oïleus. He married Tecmessa, daughter of Teleutas, king of Phrygia, a captive slave.

7. **Atrides**: Agamemnon fell in love with Cassandra, daughter of Priam, and took her home to Argos, where both were murdered by his queen Clytaemnestra.

9. **cecidere . . . tradidit**: English requires the past-perfect, "had fallen . . . had handed over."

10. **Thessalo victore**: not an ablative of the agent (which would require the preposition *a*, *ab*), but an ablative absolute. *Thessalus* is Achilles, who came from Phthia in Thessaly. **ademptus Hector**: lit. "Hector removed," *i.e* "the removal of Hector." The Roman preference for concrete to abstract phraseology often causes a (concrete) noun and participle to be used to express the action itself.

11. **tolli**: with *leviora*. Such a use of the infinitive dependent upon an adjective is not allowable in prose, but forms a special feature in the Latin of Horace. Cp. *indoctus ferre*, vi. 2; and compare Book I., iii. 25, vi. 6, x. 7, xii. 10, xviii. 18, xxxv. 2, 28.

12. **Pergama**: *Pergama, -orum* or *Pergamum, -i*—the citadel of Troy, and so used for the city itself.

13. **nescias an**: when *an* introduces an apparently single question, the implication is that the alternative mentioned is the right one. Here *nescias* is potential: "you would not know, if asked," and may be rendered "for all you know." But Horace does not mean this stanza, or indeed anything in the Ode, to be taken too seriously.

15. **genus**: this may be taken either as nominative, the subject of *est* (understood); or as accusative, the object of [*Phyllis*] *maeret.*

16. **iniquos**: *aequus* signifies (1) level; (2) just, considerate; (3) kind. *Iniquus* signifies the opposite in all three senses, the last being that which is here conveyed.

17. **tibi**: dative of the agent. *De scelesta plebe* is predicative.

19. **potuisse nasci**: *possum*, *debeo*, etc., are in this sense constructed with a *present* infinitive, and themselves take whatever tense-sign the English transfers to the dependent infinitive, *e.g.* *debui facere*, "I ought to have done."

20. **matre**: ablative of origin.

22. **integer**: from *in* (= not) and *tag* (root of *tango*, to touch), "intact," *i.e.* "heart-whole."

24. **claudere**: see on iii. 12. **lustrum**: properly the sacrifice of purification performed by the Censors at the close of their census in every fifth year. Hence it comes to mean "a term of five years." As Horace was born in 65 B.C., the date of this ode must be 25 B.C.

ODE V.

Lalage is too young to marry yet. Like a young heifer, she cares only for play and pleasure. Soon will come the time when she will be ready for love; you will be fonder of her than of Pholoe or Chloris, fairer though Chloris be than a moon-lit sea or the boy Gyges.

2. **cervice** : the sing. of this noun is rarely used except in poetry. **munia** : viz. that of pulling at the yoke as a mate (*compar*) should.

9. **tolle** : "away with . . ." *Tollo* bears the three meanings of (1) to raise ; (2) to lift up and carry off ; (3) to remove, destroy.

10. **iam** : "soon," and so in *v.* 15. **lividos** : properly "dark-blue," *i.e.* "dark."

12. **colore** : with *distinguet*, "set off with," not with *varius*.

15. The meaning is that the lover need not fear to wait awhile. The years that take him past his prime of life will bring the maiden nearer hers.

16. **petet** : "will playfully butt," not "will seek."

20. **Cnidius** : a native of Cnidus, a Dorian colony in Caria.

21. The boy Gyges is so girlish in his features, that if he were dressed as a girl it would be difficult to distinguish his true sex.

ODE VI.

I should like to live the rest of my days at Tibur or Tarentum, Septimius. The fields and flocks of Tarentum, its bees and olives and vines, invite me. Let us go there and end our days together.

1. **Gades** : see on ii. 11.

2. **Cantabrum** : the Cantabri were a wild mountain tribe of North-western Spain and Northern Portugal. They resisted the Romans longer than any other Spanish clan, and the years 29-15 B.C. were occupied in almost ceaseless campaigns against them. They were finally conquered and pacified by Agrippa. **ferre** : see on iv. 11.

3. **Syrtes** : see Index.

5. **colono** : dative of the agent. For the legend alluded to see Index, *s.v.* Tibur.

7. **lasso** : not to be taken too seriously. Horace's only *militia* was in 42 B.C. (see vii. 2, *n.*) ; this was written probably after 29. **maris . . . militiaeque** : the genitives depend on *lasso*. Cp. *fessi rerum* (Vergil). They might also be taken with *modus*. With *lasso*, sc. *mihi*.

9. **Parcae** : see iii. 16, *n.* ; and for *iniquae* see iv. 16, *n.*

10. **pellitis** : "clad in skins" (*pelles*), with which sheep of exceptionally fine breed were covered in order to preserve their fleece from damage. **Galaesi** : not "the river Galaesus" (which would be expressed by putting the two nouns in apposition), but the "waters of the Galaesus." This river falls into the Gulf of Tarentum.

11. **regnata** : *regno* is an intransitive verb, but the passive is used transitively in poetry and post-Augustan prose.

12. **Phalantho** : dative of the agent. While the Spartan warriors were absent during the long wars against Messenia in the eighth century B.C., there grew up a population which, headed by Phalanthus, endeavoured to expel the legitimate Spartans. Foiled in the attempt, Phalanthus was allowed to lead them away as colonists, and so founded Tarentum (*Taranto*), 707 B.C.

14. Hymetto . . . Venafro: examples of the figure called brachylogy (short-speaking). The honey of Tarentum does not rival Hymettus, but *the honey of* Hymettus. The latter place was a mountain overlooking Athens from the south.

16. **Venafro**: a celebrated olive-growing town on the southern borders of Latium, near the Vulturnus river.

18. † **amicus** : some editors conjecture *amictus*, "clothed," *i.e.* "covered (with)." **Aulon**: a mountain in Calabria.

19. **fertili** : either (1) "luxurious," if *Baccho* be taken to mean "grapes"; or (2) "fertilising," if *Baccho* be understood literally.

22. When the body of a Roman was burnt upon the funeral pyre, his intimate friends wept solemnly over his smouldering ashes (*favilla*), and subsequently quenched them with librations of wine, prior to enclosing them in the urn.

ODE VII.

Pompeius, my comrade in every danger, what has brought you back safe home? How often have I feasted with you! With you I fought at Philippi; but while I ran away, you were drawn back into warfare. Now we can feast again. I could drink like a Thracian.

1. **tempus ultimum**: "gravest peril," *tempus* here, as often, denoting "a crisis."

2. **Bruto**: Marcus Junius Brutus, a friend of Julius Caesar, was the head of the conspiracy which ended in the assassination of Caesar, March 15th, 44 B.C. He was compelled to quit Italy by Marcus Antonius, and endeavoured to assert his cause by arms. At Philippi in Macedonia the army commanded by himself and Cassius was routed by Octavianus and Antonius, and the two commanders committed suicide, 42 B.C. **militiae**: not locative, but genitive case.

3. **Quiritem**: *Quirites* (from the Sabine *quiris*, a spear) was a name for the Romans in their civil capacity.

5. **Pompei**: scanned as a spondee. The *e* and *i* coalesce in pronunciation by the figure called *synizesis*. **Sodalis** is a "boon-companion"; *comes* (*cum* and *eo, ire*) is one who "goes by the same road," a comrade; *collega* (*cum* and *lēgo*) is one "commissioned at the same time," a colleague in office.

8. **capillos**: in poetry many passive verbs, especially in the past participle, are used in a "middle" sense, *i.e.* the subject is also the indirect object of the action; so here *coronatus capillos* = "having wreathed *my* hair."

9. **Philippos**: see note on *v.* 2, and Introduction, § 1.

10. **parmula**: the *parma* was the distinctive shield of a cavalry soldier. The diminutive implies irony or apology.

11. **fracta**: sc. *est*. *Virtus* (from *vir*) means primarily "manliness."

13. **Mercurius**: Mercury was the inventor of the lyre, and may therefore have been regarded as the patron of lyric poets.

21. **lēvia**: "smooth," *i.e.* polished in your honour. **Massico**: see Index, and iii. 8, note on *Falerni*.

23. **unguenta**: perfumes such as *malabathrum*, *nardum*, etc., were regularly sprinkled over the heads of banqueters; hence the adjective *nitens* applied to the hair (*v.* 7).

24. **deproperare**: *depropero*, which, like *propero*, is naturally intransitive, is here used transitively.

25. **curatve**: the *-ve* belongs in sense to *myrto*. Garlands of roses, myrtle, and parsley were worn during drinking-bouts. **arbitrum bibendi**: the "master of the cups" directed the quality and quantity of the wines drunk during the banquet, and was elected by means of dice (*tali*). The latter were four in number, numbered on four sides each. If all fell with the same number uppermost, the throw was called *canis*, the worst. The best, *Venus*, was a throw in which all four dice showed different numbers.

27. **Edonis**: the Edoni (or Edones) were a Thracian tribe. They are here put for "Thracians" generally, that people being addicted to excessive drinking.

28. **furerest**: *i.e. furere est.*

ODE VIII.

If any of the oaths which you have broken had brought you punishment, Barine, I could believe those which you make now. But no such thing. The very deities of love smile upon your perjuries. Your old lovers leave you not, fresh ones come, and every young wife dreads your influence.

1. **iuris peierati**: "false oath," formed on the analogy of *ius iurandum*. The genitive is objective with *poena*.

4. **turpior**: both *dente* and *ungui* belong to the adjective *turpior* as ablatives of amount of difference, and *uno* must be taken with each noun.

5. **crederem**: *sc. tibi* or *iuri iurando tuo.* **simul**: for *simulac*, as often.

10. **fallere**: "to forswear." Barine swore by the buried (*opertos*) ashes of her dead mother, and broke her oath.

14. **Cupido**: in Vergil and other writers, when masculine, *Cupido* signifies the god of love, who is represented as armed with the bow and arrows. When feminine, it is a common noun, "desire." In Horace the word is always masculine. Cp. xvi. 16.

17. **tibi**: dative of advantage, "for thee."

18. **servitus**: abstract for concrete, "slaves." The young men only grew up to be slaves to her charms like their elders.

21. **iuvencis**: the young men are compared to growing cattle, just as was Lalage, Ode v.

24. **aura**: "the breeze of your favour," that blows on your lovers.

ODE IX.

Rain and storm and winter do not last for ever, Valgius, and why should the storm of your grief for Mystes be unceasing? Nestor forgot his grief for Antilochus; Troïlus' death was forgotten. Do you also forget, and let us sing of the triumphs of Rome's Emperor.

1. **nubibus**: ablative of place whence motion takes place. It is unusual for it to stand without a preposition.

7. **Gargani**: the Mons Gargānus forms a headland on the Adriatic Sea in the north of Apulia.

8. **foliis**: the ablative may be explained as one of either separation or respect.

9. **modis**: "measures" (musical), *i.e.* elegies; so *amores* in *v.* 11 means love-poems. Gaius Valgius Rufus was an elegiac poet of Maecenas' circle.

10. **Mysten ademptum**: cp. *ademptus Hector*, iv. 10, *n.* **Vespero**: the planet Venus, which does not "rise" in the evening, though it may then become visible.

12. **fugiente solem**: *i.e.* when Venus is a morning star.

14. **senex**: Nestor, king of Pylos in Messenia, lived through three generations of men, and was the wisest counsellor of the Greeks before Troy. His son Antilochus was slain by Memnon while defending his father.

16. **Troïlon**: Troilus was son of Priam and Hecuba; he was slain by Achilles while still a mere lad. He had fifty sisters, here called Phrygian, because the Troad was a portion of Phrygia.

18. **querellarum**: this use of the genitive is a Graecism, the regular Latin construction requiring the accusative. **nova . . . tropaea**: the reference is probably to some monument erected in 25 B.C. to celebrate victories gained over various barbarous tribes.

19. **Augusti**: see Index.

20. **rigidum**: "stiff with ice," "ice-bound." **Niphāten**: the name of a mountain of Armenia.

21. **Medum flumen**: the Euphrates, which Augustus constituted the boundary between the Roman Empire and the Parthians. The construction here changes, and an accusative and infinitive clause is put as object in place of the simple accusative (*tropaea . . . Niphaten*). Translate: "Sing of the trophies, etc. . . . and how the Median stream . . . rolls lesser eddies down."

23. **praescriptum**: neuter adjective used as a substantive. **Gelonos**: the Gelōni were a Scythian tribe dwelling about the Tanais (*Don*). They are here put loosely for the Dacians, who were compelled to retire beyond the Danube at some time later than 25 B.C., and thenceforward to recognise that river as their limit.

24. **exiguis**: the plains are called "narrow," in contrast with the wide area of Thrace, which the Geloni had once occupied.

ODE X.

The best life, Licinius, is that which aims at neither too much nor too little. The golden mean avoids alike envy and insult ; it is the mountain summit that is struck by lightning. 'Tis best to be guarded in all cases. Change will come, and Apollo's shafts give place to his music. Be bold in trouble, cautious in success.

1. **Licini** : Lucius Licinius Murena, who was afterwards (22 B.C.) put to death for conspiring against Augustus.

4. **iniquum** : see iv. 16, *n.*

5. **auream** : "golden," *i.e.* most valuable, best. **mediocritatem** : according to the Greek philosopher Aristotle every virtue is a mean between two vices.

9. **ingens** : the position of this word at the end of the line shows that stress is laid upon it in sense ; so with *summos.*

11. **summos . . . montes** : "the *tops* of mountains," not "the *highest* mountains," which would require *altissimos.*

13. **infestis . . . secundis** : ablative ot attendant circumstances, *sc. rebus*, as in *v.* 21.

17. **male nunc** : *sc. est* **olim** : "hereafter." Derived from *ille* (old form *olle*), *olim* is a locative case, and really means "at the time mentioned" (whether future or past). Usually it refers to past time, but here it refers to a point of time in the distant future.

18. †**cithara** : another reading is *citharae*, "the Muse of his lyre."

22. **idem** : lit. "you, the same one," *i.e.* you too

23. **contrahes** : future simple equivalent to an imperative, as in English. **vento secundo** : ablative of attendant circumstances. **secundo** : *secundus*, originally a participle of *sequor*, is used as an adjective (cp. *oriundus*), and means "following astern," *i.e.* favourable.

ODE XI.

Trouble not, Quintius, to inquire what is going on in far away Spain and Moesia. Life wants but little ; fret not about it, but enjoy youth while you may—it vanishes like flowers or like the waning moon. Better lie in the shade and drink with me. Let a slave mix us some Falernian, and fetch Lyde to sing to us.

1. **Cantaber** : see on vi. 2. **Scythes** : the term Scythian comprised a large number of barbarous tribes about the Danube and Don.

3. **divisus** : *sc. ab Italia.* Of course the epithet belongs only to *Scythes.* The Cantabri lay beyond the *Mare Tyrrhenum.* **remittas**: jussive subjunctive ; so *trepides.* This use of the second person singular of the present subjunctive is poetic or colloquial, except when the subject is indefinite.

4. **in usum** : "about the needs of"; an unusual meaning for *usus*.

6. **lēvis** : *i.e.* with skin still soft and unwrinkled.

7. **pellente** : when retaining their verbal force, present participles form the ablative in *-e*; the ablative in *-i* is more usual when they are used as simple adjectives.

11. **minorem** : "inferior to," *i.e.* not equal to.

12. **consiliis** : the ablative depends alike upon *fatigas* and *minorem*, being instrumental with the former and ablative of the standard of comparison with the latter.

14. **sic** : "like this," *i.e.* just as we are.

15. **capillos** : for the accusative cp. vii. 8, *n.*, and *v.* 24, below.

17. **Euhius** : Bacchus. See Index. The name was derived from the cry (*evoe!*) of his worshippers.

18. **quis** : see i. 29, *n.* **puer** : "slave." **ocius** : the positive degree (*ociter*) of this adverb is rarely found, and *ocius* may bear its proper comparative sense, or may be used for the positive.

22. **age** : this imperative is used as a mere exclamation, and is often strengthened by the suffix *-dum*.

23. **maturet** : jussive subjunctive in quasi-dependence on *dic*. **Lacaenae more** : *i.e.* simply. *Lacaena* is feminine of *Laco*, a Spartan (vi. 11).

24. † **incomptum . . . nodum** : "after binding her untidy knot of hair in the fashion of a Spartan woman"; most MSS. have *incomptum . . . comas nodum*, whence some editions have *in comptum nodum*, in which case the sense is "binding her hair into a neat knot."

ODE XII.

To sing of Rome's wars or of the old myths, Hercules and the war of the giants, does not suit my lyre, Maecenas. If Caesar needs a historian, you will best meet his wishes by writing in prose. I must sing of Licymnia's bright eyes, her fidelity, and all her charms. Would you take aught in exchange for one lock of her hair, when she teases you to give or take a kiss?

1. **nolis** : hypothetical (also called potential) subjunctive, *i.e.* the apodosis of a conditional sentence, the protasis of which is not expressed. Numantia, in Hispania Tarraconensis, held out for six years against Scipio Africanus Minor and other generals. It at last fell in 133 B.C., when the survivors of the siege fired the town and slew themselves to avoid captivity.

2. † **durum** : so most MSS; some editors prefer *dirum*, "dread." **Hannibalem** : who led the Carthaginians across the Alps, won the battles of Trebia, Ticīnus, Trasimēnus, and Cannae; and for sixteen years (218-202) kept alive the terrible Second Punic War.

3. **Poeno** : Carthaginian. During the First Punic War the waters of Sicily were the scene of several great sea fights, notably those of Mylae (260 B.C.), Ecnomus (256), and the *Aegātes Insulae* (241), which ended the war.

4. **citharae**: the Greek poems in the metres imitated by Horace were sung to the lyre, though his own poems were not.

5. **Lapithas**: see Index. Hylaeus was chief of the Centaurs in their fight.

6. **Herculea manu**: *i.e.* "the hand of Hercules." The adjective takes the place of a possessive genitive. The giants, sons of Earth and Uranus, rebelled against Jupiter and the gods, but were defeated, mainly by the aid of Hercules. See Index, *s.v.* Hercules.

7. **unde**: with *periculum*, "the danger from which source." This adverb is rarely used with reference to persons; but cp. I. xii. 17, *unde nil maius generatur ipso*, where *unde* refers to Jupiter.

8. **contremuit**: used transitively in the sense of "trembled at" and governing *periculum*.

9. **pedestribus**: "in prose," as opposed to verse.

11. **vias**: *sc. Romae.* Captured princes were usually led along the *Via Sacra* in the triumphal procession of their conqueror. Horace is thinking of the triple triumph of Augustus in 29 B.C., for his victories in Delmatia, Pannonia, Egypt, and Asia.

14. **lucidum**: accusative neuter of the adjective used adverbially. Cp. I. xxii. 23, *dulce ridentem, dulce loquentem.* Licymnia is supposed to represent Maecenas' wife Terentia, with whom he lived on such variable terms that it was jestingly said "he married and divorced a new wife every day."

17. **dedecuit**: the word may be taken either as a true perfect ("to whom it has thus far been no disgrace," etc.) or as gnomic aorist ("whom it disgraces not"). Cp. *sustulit* in I. xxxiv. 16.

20. **celebris**: "crowded"; the word applies rather to the temple than the goddess. This festival of Diana was probably one held in August.

21. **Achaemenes**: a mythical ancestor of Cyrus, and king of Persia, an empire proverbial for its wealth. See ii. 17, *n.*

22. **Mygdonias**: belonging to Mygdon, a Homeric prince of Phrygia.

23. **crine**: *mutare* usually takes an accusative of the thing *given*, an ablative of the thing *taken* in exchange; but the reverse construction is used here and in Odes I. xvii. 2. The ablative must be considered as one of price.

27. **poscente**: ablative of the standard of comparison, "more than you who ask it." **gaudeat**: the clause is causal, giving the explanation of *saevitia*: "inasmuch as she rejoices," etc.

28. † **occupet**: there is a variant *occupat*, the object of which (*oscula*) must be understood from the preceding clause.

ODE XIII.

Whoso first planted thee, miserable tree, did so on an evil day, and was a murderer or a sorcerer, doubtless. How little can men foresee

the dangers against which they must guard themselves. I have been all but killed—all but seen the kingdom of Proserpine and the mighty dead, and Alcaeus and Sappho, beset by listening ghosts and singing songs so sweet that even Cerberus grows tame, and the shades forget their pains and pastimes.

1. **nefasto** : a *dies nefastus* was one on which the praetor did not attend to administer justice, nor could assemblies of the people be held. Such a day was regarded as an unlucky one generally.

2. **primum** : *sc. posuit.*

3. **arbos** : the archaic form in *-os* is adopted because the quantity of that termination is long, whereas the more usual ending *-or* is short.

5. **crediderim** : potential, "I could well believe."

6. **cervicem** : see on v. 2. *Cervicem frangere* is equivalent to "to hang" or "to strangle." **penetralia** : the shrine in the *atrium* (or hall) where the household gods (*Penates*) stood.

8. **Colcha** : "Colchian," such as the sorceress Medea, the daughter of Aeëtes, king of Colchis, made use of to assist Jason when he came with the Argonauts in search of the golden fleece. Colchis lay on the east coast of the Euxine (*Black Sea*), at the foot of the Caucasus.

13. **vitet** : the subjunctive is not due merely to the indirect question, for the corresponding direct question contains a deliberative subjunctive (*Quid quisque vitet?* "What is each to avoid?"). The deliberative subjunctive is the interrogative form of the jussive use, *e.g. Hoc quisque vitet*, "Let each avoid this." **homini** : dative of the agent.

14. **in horas** : "from hour to hour"; cp. *in dies.*

15. † **Thynus** : all the MSS. have *Poenus*; but the Carthaginians were not, to Romans, proverbial for their mercantile activity, and the Bithynians were. Hence the conjecture *Thynus* is generally accepted.

16. **caeca** : not "blind," but "hidden from sight." **timetve** : the *-ve* belongs to *aliunde*. Cp. vii 25. The verb *timet* (or *timent*) must be supplied with all the nominatives in the rest of the sentence.

19. **robur** : "prison." It was a name for the *Tullianum*, the state prison beneath the Capitol in Rome, named after its builder, Servius Tullius. *Robur*, however, may mean simply "steadiness."

22. **Aeacum** : Aeacus was a king who, for his justice on earth, was made one of the judges in the Lower World after his death.

24. **Aeoliis** : *i.e.* "Lesbian." See Index, *s.v.* Alcaeus.

25. **Sappho** : see Index, *s.v.* Alcaeus.

30. **dicere** : the construction is accusative and infinitive after *mirantur*.

31. **exactos tyrannos** : "the driving out of despots." See iv. 10, *n*. Alcaeus and his fellow-citizens drove out Melanchros and Myrsilus, who successively made themselves tyrants of Mitylene.

32. **umeris** : a local ablative with *densum*, "crowded shoulder on shoulder."

34. **belua**: Cerberus, who is represented sometimes with a hundred heads, more commonly with three.

35. **capillis**: dative of the indirect object with *intorti*.

36. **Eumenidum**: *Eumenides* (the Kindly Ones) was a Greek name for the three Furies, Tisiphone, Allecto, and Megaera, and was adopted to avoid pronouncing names which were dreaded.

37. **quin**: "moreover." When used with the indicative mood *quin* has either this meaning, or it introduces a question; *e.g. quin sedemus?* "why are we not sitting down?" **Pelopis parens**: Tantalus. See Index, *s.v.* Pelops.

38. †**laborem**: "beguiles his toil" or (rather) "beguile their toil," the passive voice having here a "middle" force; cp. vii. 8, *n.* Several MSS. have *laborum*, which must be taken as a Greek genitive with *decipitur*. The predicate is singular, agreeing with the latter member of the composite subject.

40. **lyncas**: Greek accusative plural of *lynx*. The word is treated as feminine by Vergil, but here as masculine.

ODE XIV.

Alas, Postumus, we must all grow old and die. Neither good life nor sacrifices will keep off Death. 'Tis vain to flee from dangers; die we must, and leave all we love, all our treasures to a reckless heir.

5. **non**: supply *adferat*, etc., from the first stanza. **trecenis**: a distributive numeral: "three hundred a day." Distinguish *triceni*. the distributive corresponding to *triginta*. **quotquot eunt**: the full form of the sentence would be *tot diebus quotquot eunt;* but the antecedent correlative is omitted, as often, and the noun *diebus* is transferred to the relative clause.

6. **places**: the present tense here expresses an attempt, "were to try to appease."

7. **Plutona**: Greek accusative, as are *Geryonen* and *Tityon*.

8. **Geryonen**: Gēryones (*or* Gēryon) was a giant in Spain, with three bodies, whose oxen Hercules carried off. **Tityon**: Tityos was slain for offering violence to Artemis (Diana), and in the Lower World he was punished by having his liver devoured perpetually by two vultures.

10. **munere**: "the gifts of the earth" are its fruits, etc. The ablative with *vescor* is that of the instrument: "feed ourselves with."

11. **reges**: *rex* here, as often in Horace, is equivalent to *dives*.

18. **Cōcȳtos**: one of the six rivers of the Lower World. The name is Greek, and means "wailing." **Danai**: the fifty daughters of Danaus, compelled to marry their cousins the fifty sons of Aegyptus, slew them all on their wedding night. One alone, Hypermnestra, spared her husband Lynceus. Their punishment was that they should spend eternity in the effort to fill a sieve with water.

20. **Sīsyphus** : son of Aeolus (*Aeolides* is a patronymic), a legendary king of Corinth. He was condemned for his avarice to roll a huge stone up a hill for all time ; so soon as the stone reached the brow, it fell back again. **laboris** : the genitive here may be modelled on that in *capitis damnare*, "to condemn to loss of civil rights."

23. **cupressos** : the funeral pyres were surrounded with cypress boughs.

24. **brevem** : "short-lived." The words *brevem dominum* are in apposition with *te*, the direct object of *sequetur*.

25. **Caecuba** : sc. *vina*, a highly-prized wine from the *Caecubus Ager* in South Latium.

26. **clavibus** : *i.e.* the keys of the wine-cellar (*apothēca*). Distinguish *clava* (cudgel), *clavus* (nail or helm or stripe), and *clavis* (key).

27. **pavimentum** : *i.e.* the floor of the dining room, which was of marble.

28. **pontificum** : the banquets of the College of Pontiffs were proverbial for their luxury Cp. I. xxxvii. 2, *dapes Saliares.* This wine was even richer than was usual at such banquets. **potiore cenis** : "better than (that of) pontiffs' banquets." This form of brachylogy is called *comparatio compendiaria* ; cp. vi. 14, *n.*

ODE XV.

Private houses and gardens grow so large that there will soon be little land left to plough or to plant with vines and olives. That was not the way with our forefathers. They lived in cottages of turf, and built palaces of marble for their temples and public buildings.

3. **Lucrino** : the Lucrine Lake, an arm of the Bay of Cumae between Puteoli and Misēnum, was converted into the Julian Harbour by Agrippa, who cut through the moles which separated it from the sea on the one hand and the Lacus Avernus on the other.

4. **stagna** : artificial ponds in which fish were bred and fattened. **caelebs** : the plane is called "unwed" because it was not used as a support for vines. The elm, on the other hand, usually had vines trained up its trunk, and was called "the husband of the vine."

6. **myrtus** : nominative plural ; the word belongs to both second and fourth declensions. **copia narium** : "all the fulness of the nostrils," *i.e.* of those things which delight the nostrils.

7. **olivetis** : ablative of place.

8. **domino** : dative of advantage, depending on *fertilibus*.

9. **laurea** : adjective used as a noun (= *laurus*) ; *arbor* must be understood.

10. The order is *non ita praescriptum* (*est*) *auspiciis Romuli et intonsi Catonis normāque veterum.*

13. **census** : the amount of property at which the censors assessed an owner, and so generally "property." Sometimes it signifies "a censor's assessment."

14. **commune**: adjective used as a noun, "the public treasury." **decempedis . . . privatis**: in the old days the *porticus* were *publicae*, and so measured by the *public* surveyor.

15. **metata**: an example of a deponent participle used passively.

16. **excipiebat**: "was open to," "fronted." **Arcton**: Arctos is the constellation of the Great Bear, and the word is used to denote also "the north"; the epithet *opacam* is properly applicable to the north side of the house.

17. **fortuītum**: observe the quantity here; the *i* is also found short.

ODE XVI.

The sailor, the savage, the Mede, all desire peace, Grosphus; but riches or rank will not buy it. A modest life is best. There is no running away from care: it climbs after you everywhere. Content is to be studied; we cannot always have what we wish. Achilles and Tithonus gained what they asked and yet were not happy. So you may rejoice in your riches; I am happy as I am.

1. **patenti**: see xi. 7, *n*.

2. **Aegaeo**: the Aegean was the name given to the sea which lies between Asia Minor, Greece, Thrace, and Cyprus. **simul**: equivalent to *simulac*, as in viii. 5.

5. **otium**: *sc. rogat.* **bello . . . decori**: cp. ix. 21, 23, *notes*.

7. **purpura**: *i.e.* the consul's robe, bordered with purple (*toga praetexta*).

10. Each consul was attended by an escort of twelve lictors carrying the *fasces*. *Summovere* is the technical word for their clearing the way, or making the mob "move on."

13. **parvo**: "cheaply," ablative of price. **cui**: the antecedent is *ab illo* understood.

15. **cupido**: for the gender see viii. 14, *n*.

17. **fortes**: predicative, "why are we so bold as to aim at many hings in our brief life?"

18. **multa**: accusative of the object aimed at; cp. I. ii. 3.

19. **mutamus**: "to exchange one's land" is to emigrate, or move from country to country. On the construction of *muto* see xii. 23, *n*. **patriae**: various prepositions are required in rendering the objective genitive; here *from*, "an exile from his fatherland."

25. **praesens**: neuter adjective used as a noun. **ultrast**: *i.e.* *ultra est.* The relative clause is merely attributive, as the mood shows. Distinguish this from the dependent question *quid sit ultra.*

26. **oderit**: jussive subjunctive, and so *temperet.* The perfect is used because *odi* is defective and has no present stem.

29. **Achillem . . . Tithonum**: Achilles prayed to remain at Troy and gain renown (hence *clarum*) rather than return home and enjoy a longer life. For Tithōnus' wish see Index.

33. **circum**: preposition, governing *te.* Dissyllabic prepositions

frequently follow their noun, but they are rarely separated by so many words as in this instance.

34. **tibi**: cp. viii. 17, *n.* **hinnitum**: notice the elision of the final syllable *-um* before the initial vowel of the following *line*; cp. iii. 27.

38. **Camenae**: *Camēna* (or *Casmena*) is the Latin word corresponding to the Greek *Musa.*

39. **Parca**: see iii. 16, *n.*

40. **spernere**: iii. 11, *n.*

ODE XVII.

Cease your complaints, Maecenas. Neither heaven nor I will let your death precede mine. I have sworn it, and nothing shall stop me. Whatever the star under which I was born, it tallies wonderfully with your own. We each escaped a peril at about the same time (you remember how they welcomed you in the theatre?), and let us be thankful for it.

Addressed to Gaius Cilnius Maecenas, for whom see Index and § 1 of Introduction.

2. **amicumst**: "'tis pleasing." The subject of this predication is the clause *te prius obire.*

6. **maturior**: "earlier (than that which carries *me* away)." **altera**: *sc pars*, appositive to the *ego* implied in *moror.*

7. **carus**: *sc. mihi.* **aeque**: *i.e.* as much as before.

8. **utramque**: "both downfalls" is a brief way of saying "the downfall of both of us."

11. **praecedes**: English idiom requires the present.

13. **Chimaerae**: the Chimaera was a fabulous monster, part lion, part goat, and part dragon, slain by Bellerophon. It was represented as breathing fire.

14. **Gigas**: probably Gyas (III. iv. 69), one of the hundred-handed giants who shared in the giants' war and overthrow (see xii. 6, *n.*).

16. **placitumque**: the *-que* properly belongs to *Parcis*; cp. I. xxx. 6, *Gratiae . . . properentque Nymphae.*

17. **Libra . . . Scorpios**: Libra (the Scales) and Scorpios (the Scorpion), like Capricorn, are constellations. Horace is alluding to the astrologers' belief that the life of man is influenced by the planet or constellation which happens to be in the ascendant at his birth.

18. **pars violentior**: "more dangerous element" in the horoscope of my birth-hour. The word horoscope is derived from Greek, and signifies a "watching of the seasons."

20. **Capricornus**: called "tyrant of the western seas," because it was the sign of the Zodiac which was supposed to influence that region in particular.

23. **Saturno**: the influence of the planets Saturn and Jupiter were respectively bad and good; hence our adjectives *saturnine* and *jovial*. The dative depends on *refulgens* as well as on *eripuit.*

26. **theatris**: the people, assembled in the theatre of Pompeius to witness the games, greeted with loud applause the entry of Maecenas on his recovery from a dangerous illness. Cp. I. xx. The plural *theatris* is merely poetical. **sonum**: cognate accusative.

28. **sustulerat**: the regular mood and tense would have been *sustulisset.* In such cases the indicative is not uncommonly preferred in the apodosis, as the exaggeration gives additional vividness to the statement. So in English: "It *had* struck me, had I not," etc. Horace is of course alluding to the falling tree of Ode xiii.

29. **Mercurialium**: see vii. 13, *n.*

32. **feriemus**: plural for singular, as in xiii. 22, etc.

ODE XVIII.

I have no palace, no train of vassals; only a taste for poetry. Yet the rich court me, and I am content in my small Sabine farm, while you build palaces and villas at Baiae, and never think that death is near. You remove your neighbour's landmark and drive the rustic from his little home. Yet your doom is as sure as his. The earth is just even if you are not, and will open to receive you and him alike. And there is no return from the Lower World.

3. **Hymettiae**: "belonging to Hymettus"; see vi. 14. It was famous for its marbles, which were white, while those of Africa were crimson, red, and purple.

6. **occupavi**: "seized upon." *Occupare* is "to be beforehand" in doing something, and so "to be the first to get."

8. **trahunt purpuras**: "spin purple fleeces" The dyed wools of Sparta were famous for their quality. **honestae**: "of noble birth." An Attalus would be ashamed of even a handmaiden who was not high born.

10. **venast**: *i.e. vena est; sc. mihi.*

11. **nihil**: both *lacesso* and *flagito* are here constructed with double accusatives.

12. **potentem amicum**: probably Maecenas.

14. **Sabinis**: ablative of *Sabini.* A Roman called his country estates by the name of the inhabitants of the neighbourhood; so here *Sabinis* means "my Sabine farm."

16. **interire**: with *pergunt.* See on iii. 12.

17. **secanda**: "to be quarried," or hewn into shape.

18 **locas**: "give a contract for." **sub**: with accusative, denoting "immediately before"; cp. I. ix. 19, *sub noctem.*

20. **Baiae** was the fashionable watering-place of Rome, west of Naples and opposite Puteoli.

21. **submovere**: "to push forward," by erecting artificial banks and moles in the waters of the bay, on which to build villas. The infinitive stands in the place of an accusative governed by *urgues.*

23. **quid quod**: there is an omission of some such word as *est* or

vult—"what means it that . . . ?" It is a regular formula for introducing a new and still more forcible point, and may be rendered, "nay, what is more, you," etc.

25. The *patronus*, in his greed for larger grounds, destroys his client's landmark, and evicts the cottagers in order to appropriate their small holdings.

30. **fine** : feminine here, *destinatā* agreeing with it.

34. **satelles Orci** : *i.e.* Charon, who ferries the spirits of the dead across the Styx.

36. **hic** : *i.e.* Orcus, here the god (Pluto), not the place, of the dead.

37. **Tantalum**, etc. : see Index, *s.v.* Pelops.

38. The order is *hic audit*, *vocatus* (*atque non vocatus*) *levare pauperem functum laboribus*. For the construction of *levare* with *vocatus* see iii. 12, *n.*

ODE XIX.

I have seen Bacchus and the nymphs ; the god has inspired me. Spare me, Bacchus! I may sing of all his rites and powers and honours—how he overthrew Pentheus and the giants, though he is more the god of jest and mirth than of war. Yet he rules all, and even Cerberus fawned at his feet.

6. **pleno** : *i.e.* inspired. **turbidum** : adverbial ; cp. xii. 14, *n.*

7. **Euhoe**, or *evoe*, was the cry of the worshippers of Bacchus.

8. **thyrso** : causal ablative.

9. **Thyiadas** (or *Thyadas*) : see Index, *s.v.* Bacchus.

10. **vinique . . mella** : these are the miracles Bacchus performed in Greece. **et** : the position of *et* here and in *v.* 16 as second word in the clause or phrase is a poetic licence.

13. **coniugis** : Ariadne, daughter of Minos, became the wife of Bacchus when deserted by Theseus. After her death, her crown was placed amongst the constellations (*Corona Borealis*).

14. **honorem** : "ornament," *i.e.* her crown. **Penthei** : see Index.

16. **Lycurgi** : Lycurgus, king of the Edonian Thracians, was driven mad for refusing to allow the celebration of Bacchic orgies.

17. **amnes** : Bacchus crossed the Orontes and Hydaspes by changing their courses. **barbarum** : *i.e.* the Indian Ocean (*Mare Rubrum*).

20. **Bistonidum** : the Bistones (fem. *Bistonis*, *-idis*) were a powerful Thracian tribe celebrated for their orgies. Cp. vii. 27, *n.* **sine fraude** : "without harm" to them or himself. This meaning is the original one of *fraus*.

21. **arduum** : used as a noun, "up the steep."

23. **Rhoetum** : Rhoetus was one of the Gigantes ; see xii. 6, *n.*

24. **unguibus . . . mala** : the ablatives are instrumental. Bacchus (Dionȳsus) actually assumed the form of a lion.

25. **quamquam** : with *ferebaris* ; the words *choreis . . . dictus* are parenthetic. **aptior** : with *dictus* (*esse*).

27. **ferebaris** : "wast said to be." *Fertur, feruntur* are common in this sense, as also are *ferunt* ("they say"), *ferebant* ("they said").

28. **mediusque** : "the same in the midst of peace or war." The genitive is not uncommon after *medius*, but no exact parallel to this passage can be produced. Here and in *v.* 32 *-que* belongs logically to the following word ; cp. xvii. 16, *n.*

29. **insons** : "harmless," *i.e.* "without doing thee harm." For Cerberus see xiii. 34, *n.* Dionysus was represented as wearing horns, the symbol of power. He went to the Lower World to fetch his mother Semelē.

30. **cornu** : a drinking-horn, from which he poured drugged wine for Cerberus.

31. **trilingui ore** : "his three-tongued mouth," *i.e.* the tongues of his three mouths.

ODE XX.

I shall be changed into a swan and fly away from earth ; I shall never die. I feel the feathers even now forming upon me ; soon shall I wing my way North, South, East, and West. All peoples will hear my songs. Mourn not for me, for I am immortal.

2. **biformis** : "of double form," *i.e.* at once a poet and a swan.

4. **invidiaque maior** : "greater than (*i.e.* superior to) envy." Cp. the use of *minor* in xi. 11. The *-que* must, after the negatives, be translated "but." Cp. xii. 9.

6. **vocas** : *i.e.* "call to your table," as if Horace were merely Maecenas' parasite. Some editors omit the comma after *vocas* and insert it after *dilecte*, in which case the translation is : "I, whom you, Maecenas, call 'loved one,' shall not die."

7. **obibo** : *sc. mortem.*

8. **Stygia** : see Index, *s.v.* Styx.

13. **Daedalēo Icaro** : see Index, *s.v.* Daedalus.

16. **Hyperboreos** : the Hyperborei (lit. "men beyond the North Wind") were the fabled inhabitants of the farthest north.

17. **Colchus** : see xiii. 8, *n.*

19. **Gelōni** : see ix. 23, *n.*

20. **Hiber** : either (1) a Spaniard ; or (2) the Ebro. Both are usually *Hibērus.*

21. **inani** : Horace says his funeral ceremony will be "empty," because there will be no one to bury ; he will have flown away. **funere** : the ablative depends on the *ab* in *absint* ; the dative is more usual.

NOTES ON BOOK III.

INTRODUCTORY NOTE ON ODES I.-VI.

The arrangement of the Odes of Horace in each Book is by no means haphazard, and is generally considered to be due to the poet himself. The first six Odes of Book III. are evidently connected in subject-matter and purpose, and in fact were regarded by some ancient editors as a single Ode. That Horace, a writer of light verse, whose main themes were love and wine, should deal with politics and national morals is hardly what we should expect, and in fact he himself at the end of Ode III. remembers that these subjects will not suit his playful lyre. An explanation must be sought in the character of the times in which Horace lived.

The senatorial government, which had done good work while Rome was forming her empire round the shores of the Mediterranean, became inefficient and corrupt, and more than once a successful general had, while preserving republican forms, made himself practically supreme as the result of victory in civil war. The last to do this had been Julius Caesar, who assumed the style of Dictator.

After the death of Caesar, when Marcus Antonius was trying to take his place, there appeared on the scene a youth not yet twenty years old, Caesar's grand-nephew Octavius, who, as his adopted son, assumed the name of Gaius Julius Caesar Octavianus. He collected an army from among the Dictator's veterans in Campania, compelled Antonius to hand him over part of the inheritance which he claimed, made common cause with the Senate against Antonius, whose forces he helped to defeat in northern Italy, and by means of his troops induced the reluctant Senate to allow him to be elected Consul. Then Octavian came to terms with Antonius and, together with

Lepidus, who was in command in Spain, they took the title of *triumviri reipublicae constituendae.*

Meanwhile Julius Caesar's assassins, the self-styled "liberators," had fled to the East, where in 42 B.C. they were defeated at the battle of Philippi by Antonius and Octavian. By a treaty made in 40 B.C. Lepidus was put in charge of Africa, Antonius of the East, and Octavian of the West of the Empire.

The chief Asiatic power threatening the Roman Empire was Parthia, and Antonius undertook against it a campaign, which was on the whole unsuccessful. Another danger to Rome in the East was the connection of Antonius with Cleopatra, queen of Egypt, for whom he had deserted his wife, the sister of Octavian.

Meanwhile Octavian had been strengthening his position in Rome. In 32 B.C. he found himself able to break with Antonius, and he defeated him at the naval battle of Actium in the following year.

It was now time for Octavian to bring to an end the period of civil strife, to establish law and order, and to restore so far as might be to Italy the qualities that the lawlessness of recent times had almost destroyed. Men of all parties, realising that the old republican government was a thing of the past, were ready to support Octavian, now styled Augustus, in his attempts at reform.

Some see in several passages of these and other Odes references to a conspiracy to kill Augustus, in which a leading part was taken by Murena, the brother of Maecenas' wife Terentia. It is supposed that Augustus knew of the conspiracy, and that this fact was communicated to Murena by Maecenas or his wife.

According to this view Ode I. was suggested by the character and actions of Murena, who had, presumably through a legacy, acquired great wealth. In II. 25, a reference is seen to the betrayal of confidence by Terentia, and the mention of the victory of Jupiter over the Titans in IV. 43 is regarded as an allegory of the suppression of the conspiracy by Augustus.

Murena did not escape capital punishment, and Maecenas was no longer in favour at court. If the date of the conspiracy is 22 B.C., after the death of Augustus' nephew and heir Marcellus, and if Horace really alludes to it, the date of publication of Books I.-III. of the Odes must be later than that usually assumed, viz. 23 B.C.

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† Denotes a variant reading.

ODE I.

Of the Advantages of Humility and Contentment.

Argument.—*I am the poet of the Muses, and I bid you listen to my songs. There is none that is his own master save Jove : all others must bow to Necessity, no matter what their rank or their pursuits. Be content, then, to lead a quiet life ; for whoso lives thus need fear no sword of Damocles, no stroke of Fortune, whereas Fear and Care search out the lofty and torment them, and their wealth avails them not. Better my little farm and peace, than wealth and misery.*

[See Index for Achaemenes, **Damocles**, Gigantes.]

2. **favete linguis** : literally " be favourable with your tongues," an expression used by Roman priests when commencing a sacrifice. It was equivalent to a request that none of the bystanders should utter any word of evil omen, and so mar the ceremony, whence it means " be silent." Horace is speaking as if he were the priest of the Muses, and as if his Odes were religious. The *profanum volgus* means all who cannot appreciate this poetry, because such persons are " outside the sanctuary " (*pro, fanum*) of the Muses.

5. **timendorum** : merely an epithet of, not in gerundival construction with, *regum*, which depends upon *imperiumst* (= *imperium est*). Cp. *invidendis*, v. 45. That over which one's rule extends is regularly expressed by the accusative with *in*. **greges** : metaphorically = *populos*.

7. **clari** : attributive to *Iovis*, as is *moventis*. The adjective *Giganteo* stands in lieu of *de Gigantibus*—" triumph *over* the Giants."

8. **supercilio** : " frown," *lit.* " eyebrow." Homer says all Olympus (Heaven) shakes when Zeus (Jupiter) nods or frowns.

9. †**est ut** : " it is possible that," " it may be that." The consecutive subjunctives, *ordinet*, *descendat*, *contendat*, *sit*, all depend upon *ut*. Some editors read *esto*—" let it be that," " granted that." **viro** : ablative of the standard of comparison, with *latius*, which means " to a greater extent," *i.e.* one has larger vineyards than another.

10. **arbusta** : the trees (usually elms) upon which the vines were trained. They were planted in regular rows (*ordines*, hence *ordinet*) along trenches (*sulci*). **sulcis** : ablative of place, frequently used in poetry without a preposition. In prose a preposition is required, except with the name of a town and in certain expressions. **generosior** : "better born." The word comes from *genus*, and has not the same meaning as its derivative "generous." **hic . . . hic . . . illi** : "one . . . one . . . another."

11. **campum** : *i.e.* the Campus Martius, a large level space of open ground to the N. and W. of the city, lying within a bend of the river Tiber. It was the customary place of meeting for elections (*comitia*) and other public business which concerned the entire people; and here, too, the young Romans amused themselves with riding, running, ball-play, and other exercises. A man was said *descendere in campum*, because it lay lower than the city. **petitor** : *peto* is the proper word for "being a candidate" for public office; hence *petitio* = "candidature," and *petitor* = "a candidate."

12. **moribus . . . fama** : ablative of respect. The adjective *melior*, like *generosior*, is predicative, and must be the emphatic word in an English version.

13. **illi** : the usual dative of the possessor with *esse*. **clientium** : a wealthy or distinguished Roman was the patron (*patronus*) of a number of men of humble station. These were his "clients," and they were expected to attend their patron upon any occasion when he appeared in public, *e.g.* when canvassing for election. In return for this and other services, and certain money payments, the *patronus* was bound to protect his *cliens*, and defend him in the law-courts.

15. **sortitur** : "casts lots about," "allots their fate to." The verb is more usually found with an accusative of the thing, *e.g. sortiri provinciam*, "to assign a province by lot."

16. **urna** : in casting lots, the names of the different persons concerned would be written upon slips of wood and shaken up together in a box, vessel (*urna*), or helmet. The man whose name was first to fall out would be the one chosen.

17. **cui** : possessive dative for the more usual genitive. The natural position for the relative would be first in the clause. Notice the use of *cervix* in the singular : Ciceronian prose only allows the plural *cervices*.

19. **elaborabunt** : "work out," "produce," with the idea of great cost of time and trouble. Supply *illi* as indirect object and as antecedent to *cui* above.

24. **tempe** : the vale of Tempe, through which the Thessalian river Penēus makes its way to the sea, between mounts Olympus and Ossa, was of proverbial beauty; so much so that the name came to be used as a common noun, meaning a "beautiful valley." *Tempe* is a Greek neuter plural, and is used only in the nominative and accusative.

25. **desiderantem** : this is the object of *sollicitat*; the rest of the sentence to v. 30 is the subject. The best way is to retain the Latin order in translating, but to turn the sentence into the passive voice, *i.e.* instead of saying " Neither the sea . . . distresses him who . . . ," say " He who desires but a sufficiency is distressed neither by . . ."

27. **cadentis** : " setting." By the " setting " of a star is meant the date at which it becomes invisible in the evening owing to its apparent proximity to the sun, while its " rising " (v. 28) is the time when it emerges from the sun's rays and becomes visible in the morning. Arcturus " sets " on October 29th, and Haedus " rises " earlier in the same month.

29. **grandine** : hailstorms ruin the grapes.

30. **mendax** : " which belies its promise." His farm does not deceive him, because his expectations are not immoderate. **aquas** : equivalent to *imbres*, " rain-storms."

32. **sidera** : Sirius, the Dog-star, which " rises " on August 25th, was supposed to bring drought that " bakes the fields." **iniquas** : *iniquus* is the negative of *aequus* in its three senses of (1) " level " ; (2) " fair," " just " ; and (3) " beneficent." The sense here is " malevolent," " baneful." *Hiemes* (plural) means " frosts " or " storms."

33. It was the fashion to build marine villas on artificial islands formed by letting down blocks of stone (*moles*) and shooting rubble (*caementa*) into the sea (*altum*). These " made the sea narrow " (*contracta*), because they helped to fill it up.

34. **iactis . . . molibus** : the ablative absolute stands as one of cause with *contracta*. *Altum*, " deep sea," is a substantive, like *profundum*. Adjectives of three terminations are very frequently thus used in the neuter singular. **huc** : *i.e.* down amongst the boulders of rock (*moles*), in order to fill up the holes between them. *Caementa* (*caedo*, " I cut ") means small, broken stuff, " rubble."

35. **redemptor** : " contractor " ; the man who undertakes (*redimit*) the contract which the *dominus* lets out (*locat*).

36. **terrae** : the genitive belongs to *fastidiosus* (objective genitive), like *fessus rerum*, " weary of the world."

38. **eodem, quo** : adverbs formed from pronominal roots.

39. **aerata** : ancient ships had their bows sheathed with bronze (*aes*), to serve as rams. The projecting metal-work was known as *rostrum*, from its resemblance to the " beak " of a bird. *Triremi* (a ship with three banks of oars) is ablative, the word being properly an adjective (sc. *navis*). *Neque . . . et* is equivalent to " not . . . but."

40. **post equitem** : " behind him when he rides " ; cp. iv. 30, *n*. **Cura** : personified, like *Necessitas*, v. 14 ; *Timor* and *Minae*, v. 37.

41. **quod si** : " but if," *lit.* " as to which, if." **Phrygius lapis** : " Phrygian stone " was a beautiful and costly marble, white with

brilliant crimson spots. It is put here as a type of the building material that wealth can buy.

42. **purpurarum** : "purple cloths," manufactured at Tyre, and exceedingly costly. **clarior** : logically it is the *cloth* which is bright, not the *use* of it ; but the adjective is put in grammatical accord with *usus*.

45. **invidendis postibus** : ablative of description. *Invideo* is an intransitive verb, and according to rule should have no gerundive, and should not be used in the passive except impersonally, but Horace once uses *invideor* (*Ars Poetica*, 56) and twice (here and in *Odes* II., x. 7) uses the gerundive, as though the verb were transitive. The past participle *invisus*, "hated," is common.

46. **atrium** : the great central hall of a Roman house, about which were grouped the dwelling and sleeping rooms. It was usually supported on columns of wood or marble, and had a square opening in the centre of the roof (*impluvium*). Its size was proportionate to the owner's dignity, as it served him for a reception room.

47. **valle** : Horace' farm. See Introd., § 1. Verbs of exchanging admit two constructions : (1) the thing given stands in the accusative, that which is taken being put in the ablative; (2) conversely, the thing given is put in the ablative, the thing taken in the accusative, as here. The ablative in each construction is one of price, but in the former the action is regarded as one of selling, in the latter as one of buying.

ODE II.

Of the Advantages of Stern Training, and the Rewards of Courage and Fidelity.

Argument.—*The hard life of the camp is the best training for manhood. The soldier's life is glorious ; for if he dies for his country's sake, it is a noble death. Man is mortal, but immortal the hero's life. It has its reward as truly as have loyalty and piety. I will not dwell or roam with the impious man, for his punishment is sure and may reach even to an innocent companion.*

1. **amicē** : "like a friend," "with good will."

2. **acri militia** : the ablative is best taken with *robustus* (ablative of cause).

3. **condiscat** : jussive subjunctive ; the prefix *con* denotes thoroughness.

4. **eques** : in apposition to *puer*, the subject of *vexet*. The Parthians were the best cavalry in the world : any horseman whom they dreaded must be skilled indeed.

5. **sub divo** : *divum* denotes "the open sky," the sky being regarded as a divinity (*divus*).

9. **suspiret** : jussive subjunctive. So (*ne*) *lacessat*. **agminum** : the

objective genitive regularly follows adjectives denoting skill or its opposite. *Agmen* is properly a "line of march," then "men marching," and here "military service."

11. **tactu** : with *asperum*—"dangerous to handle." The supine in *-u* is an ablative of respect.

13. **decorumst** : i.e. *decorum est.* This line is a good example of the use of the infinitive as a noun (nominative), *mori* corresponding with *mors* in the next line.

17. **repulsae** : for the case, cp. *rudis agminum*, v. 9. The metaphors in this stanza are taken from electioneering : a candidate seeks office (*honores*, v. 18) ; if he attains the consulate or the praetorship, he assumes (*sumit*) the *fasces* (*secures*, v. 19) for a year, and lays them down again (*ponit*) at its close. He owes his election to popular favour (*popularis aura*, v. 20) ; and if he fails to win it, he suffers defeat (*repulsa*, v. 17).

18. **honoribus** : the technical term for public magistracies in Rome, *e.g.* consulate, praetorship, aedileship, quaestorship.

19. **secures** : the axe, bound round with rods (*virgae*), which lictors carried before the magistrate to symbolise his power to execute or to flog.

20. **arbitrio** : causal ablative—"at the bidding of the popular breath," *i.e.* of popular favour.

21. **recludens** : "opening." Notice the reversing force of the prefix *re*, and cp. *figo* and *refigo*, *texo* and *retexo*. **inmeritis mori** : the dative is one of advantage. The infinitive *mori* stands as direct object of the verbal notion contained in the adjective *inmeritis* (*eis qui non merentur*), and is equivalent to *mortem*. Cp. v. 13, *n*.

22. **via** : ablative of the "road by which." The road to immortality is prohibited (*negata*), but yet sought after.

26. **vetabo** : *veto* is usually followed by an accusative and an infinitive, both standing in the relation of objects to *veto*. Here their place is taken by object clauses containing jussive subjunctives, which are said to be in "semi-dependence" on *vetabo*. The antecedent of the relative clause, *qui . . . volgarit* (i.e. *volgaverit*), is the suppressed subject of *sit* and *solvat*.

27. **volgarit** : future-perfect, the leading verb being in the future (*vetabo*).

28. **trabibus** : "roof-beams." **mecum** : when used with a personal pronoun, or the relative *qui*, the preposition *cum* becomes enclitic, *i.e.* is appended to its case.

29. **phaselon** : Greek form of the accusative, the nominative being *phasēlŏs*. *Phasēlŏs* denotes in Greek (1) "a kidney bean," (2) "a light boat" shaped like a pod. *Solvere* is the regular word for unmooring, casting off, a vessel from the shore.

30. **addidit** : this perfect, like *deseruit*, may be either a true perfect

—"has relinquished," etc.—or the "gnomic" perfect, expressing habitual action, which is common in proverbs, and is translated in English by the simple present.

32. **pede claudo** : ablative of quality.

ODE III.

Of the Rewards of Righteous Perseverance and Truthfulness, and the Examples of Troy and Rome.

Argument.—*Righteous courage knows no fear. 'Twas this made Hercules and Bacchus immortal, and 'twas this gave immortality even to Romulus, when the gods debated his merits and Juno spake :—*

"*Troy has fallen for the fraud of Laomedon, for so I decreed it. Helen and Paris and his people are no more, and their war is ended. I will forgive the rest, and I will suffer Romulus, though of Trojan blood, to take his place in heaven. His people, the fugitives from Troy, may rule even over the peoples of the East, and spread their name from the Nile to the Atlantic, provided Troy lies waste, and that they lust not after gold at any price. Their destiny shall be to conquer from the tropics to the pole, if but they seek not to make Troy live again. In an evil day shall they attempt it, and with evil issue ; for I, the queen of heaven, will fight against them ! Yea, to the third time would I rase it, though it were built by gods !*"

My lyre is unfit for so high a theme as this : I do but debase it, and I will refrain.

[See Index for Laomedon, Paris, Quirinus, Quirites.]

1. See i. 25, *n*. for the way in which a sentence with a lengthy subject may most easily be translated. **propositi** : transitive adjectives in *-ax* take the objective genitive. *Propositum* is here a noun. *Virum* is the object of *quatit* (v. 4).

4. **mente** : ablative of respect.

7. **inlabatur** : where the tense of the apodosis is future, as here (*ferient*), the protasis is usually future also. The subjunctive is used because the falling of the sky is a mere supposition, whereas the fearlessness of the righteous man is regarded as a certainty and is therefore put in the indicative.

9. **arte** : *i.e.* the "quality" of righteous determination.

10. **attigit** : *attigerunt* would be more usual ; but in Horace "it is common to find a singular verb with two or three subjects where all, or the one nearest to the verb, are singular" (Wickham). **igneas** : "starlit," because the stars are fiery.

11. **quos inter** : the prepositions *inter* and *circum* frequently stand after their nouns. In v. 37 *inter* is quite separated from its case. **Augustus** : this title was conferred on Octavianus in 27 B.C.

12. †**bibet** : there is variant reading *bibit*, as though Augustus were already numbered amongst the gods when Horace was writing

(27-23 B.C.). *Purpureus* is used of any bright object, even a *white* swan. Nectar is the drink of the gods, as ambrosia is their food.

13. **hac** : sc. *arte* ; see v. 9, *n*. So in v. 15. The ablative belongs as one of means to *merentem*—" made worthy by this quality."

14. **vexere** : he rode in a chariot drawn by tigers. *Tigris* is always of feminine *gender* in the poets, even when a beast of the male *sex* is denoted.

16. **equis** : ablative of instrument. *Equi* (plural) often stands for *currus*, " a car." **Acheronta** : Greek accusative of Achĕron, one of the fabled rivers of the lower world, here used as an equivalent for " death." *Fugio*, usually intransitive, is here used transitively, and hence takes an accusative.

17. **elocuta** : the construction is ablative absolute, and *divis consiliantibus* is dative of the indirect object. With *gratum*, sc. *verbum*.

19. **fatalis** : " sent by fate," " fated." The word seldom means " fatal " in poetry, and never in the best prose. The *iudex* is Paris.

20. **mulier** : Helena ; see Index. *Vertit* is the perfect tense.

21. **ex quo** : sc. *tempore*, a common ellipsis. The relative clause qualifies *damnatum*. For a similar reversal of the logical order, cp. ii. 26-7. **deos** : Poseidon (Neptune), Apollo (Phoebus, v. 66), and Hērăcles (Hercules). See Index, *s.v.* Laomedon.

22. **mercede pacta** : either ablative of the thing from which separation takes place, " defrauded them of their stipulated reward " ; or perhaps an ablative absolute with concessive force, " though the reward was stipulated." **mihi** : dative of the agent (1) normal with the gerund or gerundive, (2) permissible with the past participle, and (3) otherwise very rare. So also *Minervae*.

25. **splendet** : " bedecks himself for." *Lacaenae* is dative of advantage. *Adultera* is here an adjective. Paris and Helen are again meant.

26. **famosus** : " infamous," " scoundrel." The word means simply " much talked of," but is usually employed in a bad sense, like the English " notorious."

29. **ductum** : " protracted." The Trojan war was prolonged for ten years by the partisanship of the gods : Hera (Juno) fought for the Greeks, Aphrodīte (Venus) and Ares (Mars) for the Trojans.

31. **nepotem** : Quirinus (Romulus) was the son of Mars, who was son of Jupiter, Juno's consort. She hated him because his mother, Rhea Silvia, was descended from Aeneas the Trojan.

32. **sacerdos** : Rhea Silvia ; see Index, *s.v.* Quirinus.

33. **redonabo** : " forego." The dative *Marti* is like *Lacaenae*, v. 25.

34. **ducere** : " to quaff," " drain."

36. **ordinibus** : dative. The proper meaning of *ordo* is a " rank."

37. **saeviat**: the subjunctive, as also in *insultet* and *celent*, is final, *i.e.* expresses purpose, and *dum* is to be rendered "provided that," "if only."

39. **beati**: predicative—"rule and prosper." So *fulgens*, v. 43.

42. **stet**: jussive subjunctive. So *possit*, v. 43, *extendat*, v. 46. **Capitolium**: the Capitol is the most western of the seven hills of Rome. It stands immediately upon the bank of the Tiber, and was surmounted by the great sanctuary of Jupiter Capitolinus.

43. **triumphatis**: "who have been triumphed over." The usage is irregular because *triumpho*, being an intransitive verb, cannot properly be used in the passive except impersonally; cp. i. 45, *n*.

44. **dare iura**: "lay down the law for."

45. **late**: with *horrenda*.

46. **medius liquor**: *i.e.* the Straits of Gibraltar.

47. **Europen**: Greek accusative, from a nominative Europē.

49. This stanza depends as an adjectival clause upon *Roma*, the subject understood with the main verb (*extendat*, v. 46). The order is: [*Roma extendat nomen*] *fortior spernere aurum . . . quam cogere* (*aurum*) *in humanos usus dextra rapiente omne sacrum*. The clause *cum terra celat* explains *melius situm*. *Dextra* is ablative of the instrument with *cogere*, and *omne sacrum* is the object of *rapiente*. The meaning is that Rome's success is to depend upon her being more scornful than careful of money-making.

50. **spernere fortior**: "braver in scorning," or (more literally) "braver for the purpose of scorning." The infinitive both in Greek and in Latin was originally in most of its forms the dative of a verbal noun, and as such may denote an action to which that of the main verb is directed, or for which it takes place (e.g. *laborat trepidare*, "toils to hasten on"), or an action for which the quality expressed by an adjective exists (e.g. *celer sequi*, "quick to follow," "quick for following"). Horace employs the construction somewhat freely; but in prose, for *spernere fortior*, we should have *fortior in spernendo*.

54. **hunc**: sc. *terminum*, the substantive being expressed, as often, in the relative, instead of in the antecedent clause. For *tangat*, cp. *stet*, v. 42.

55. †**qua parte debacchantur**: with this reading the construction is *gestiens visere* (*eam partem*) *qua parte ignes debacchantur*. But there is another reading *debacchentur*, a dependent question, and if this be adopted the meaning is "to see in what region the fires revel." **ignes**: of the sun; the reference is to tropical lands.

58. **hac lege**: "on this condition"; a common meaning of *lex*. The ablative is one of manner. What the condition is, is expressed by the following final clause *ne . . . velint*, the usual construction after a verb of commanding. *Nimium* belongs both to *pii* and *fidentes*.

59. **avitae** : because Troy was the mother city of Alba Longa, whence, according to the myth, Rome was founded.

61. **alite lugubri** : " under evil omens." Omens were commonly taken from the flight of birds ; hence *avis* and *ales*, " a bird," come to mean " an omen." The participle *renascens* is equivalent to a conditional clause, *si renata erit*, and should be so translated.

63. **ducente** : ablative absolute with *me*, to which *coniuge* and *sorore* are appositive.

66. **auctore Phoebo** : the ablative absolute here consists of two substantives, of which one (*auctore*) is predicative, " Phoebus being the builder." See Index, *s.v.* Laomedon. With *meis Argivis*, dative of the agent, cp. *mihi*, v. 22.

72. **modis** : " musical measures," " notes," a common meaning in poetry. Horace means that his style is too trivial to deal with the destinies of nations—the proper subject of heroic poetry.

ODE IV.

Of the Divine Protection afforded to Poets, and of the Disastrous Results of Ill-judged Violence.

Argument.—*Inspire me, Calliŏpe, with a long ode, either to the pipe or the lute, until I fancy myself amongst your own blessed groves! When a mere child that had strayed from home, I was befriended by the Muses, to the wonder of the neighbourhood ; and ever since I am wholly under their protection, in war, at sea, in every peril. I should not fear to wander to the earth's wildest peoples and places, for the Muses will protect me, even as they protect my Emperor.*

From the Muses comes good counsel, such as enabled Jupiter to overthrow the Titans and the Giants, for he was aided by the goddess of wisdom herself, no less than by the other deities. Force well-counselled prevails ; ill-counselled, it ends in ruin, as Gyas and Orion, the Giants and Tityos, learnt.

[See Index for **Augustus**, Baiae, Concani, Delos, Geloni, Patara, **Philippi**, Tanais, Voltur.]

1. **caelo** : in prose a preposition would be added (*ex* or *de*), to express the place whence motion takes place. **age** : " come ! " This imperative is used as an interjection. The *tibia* was a long, straight musical instrument with a piercing treble note.

2. **Calliope** : Index, *s.v.* Musa. **melos** : a Greek neuter singular.

3. **mavis** : sc. *dicere longum melos.* Two alternatives are given : she is to sing either to the pipe, and in a treble (*acuta*) key ; or to the lyre, and in a lower key ; but the sentence is somewhat confused. The ablatives *tibia, voce, fidibus, cithara,* are all those of the instrument.

5. **auditis, an** : *utrum* is omitted in the first question, as often ;

an always introduces the second alternative. *Ludo* is common as a transitive verb, meaning "to mock."

6. **pios** : "belonging to those that are pious," "holy." *Pius* means "full of *pietas*"; and *pietas* is the affection of (1) children for parents, (2) the citizen for his country, (3) man for the gods.

9. **fabulosae** : "mentioned in stories" (*fabulae*); doves were the birds of Venus.

10. †**Apuliae** : there is something wrong with the text here, for the long *A* of *Apuliae* comes where the metre requires a short syllable. Another reading is *limina Pulliae*, Pullia being understood as the name of Horace's nurse ; a modern conjecture is *limina pergulae*, "the threshold of the cottage."

11. **fatigatum** : with *me*, to which *puerum* is in apposition; *fatigatum* is, strictly speaking, applicable to *ludo* only, some word meaning "overcome" being required before *somno*. Grammarians call this figure of speech zeugma, a Greek term meaning "a yoking."

13. **mirum quod foret** : the relative refers to the incident mentioned in the previous stanza, and the subjunctive is consecutive —"an incident of such a nature that it was . . ."

14. **nidum** : properly "a nest," here metaphorically of a town which nestles on a hill.

17. **ut** : "how." The double clause, *ut dormirem, ut premerer*, explains why the fact mentioned in the third stanza was *mirum*, "a marvel." The subjunctive is that of dependent question. **tuto corpore** : ablative of attendant circumstance. *Ater* ("black") is common in the sense of "deadly" when applied to poisonous serpents.

18. **sacra lauro** : the bay was the sacred tree of Phoebus, as the myrtle was of Venus. The two epithets *sacra* and *collata* belong *in sense* to both nouns, and must be so translated.

20. **non sine dis** : "not without the gods," *i.e.* "under the gods' protection." **animosus** : because he felt no fear of the vipers and bears.

21. **vester** : "your servant," or "under your care." *Camenae* is the Latin name for the Greek Muses. **arduos** : because the Sabine country was mountainous. Horace means to say that he is under the Muses' care, *whether* he goes into the Sabine hills, *or* to Praeneste, etc. ; but the grammatical apodosis to the various *seu*-clauses (*vester eo feror*, "I go thither under your protection") is omitted.

24. **liquidae** : "bright," in allusion to its clear atmosphere.

25. **fontibus** : the Muses were believed to affect particularly the fountains of Castalia (v. 61) on Mount Parnassus in Phocis, Hippocrēnē and Aganippē on Mount Helicon in Boeotia, and Pirēnē at Corinth.

26. **Philippis** ; ablative, denoting the *town where* the action takes

place, the name of the town being plural in form, viz. *Philippi.* **versa acies**: "the routed battle line," *i.e.* "the rout of the battle line." A past participle passive is often used with a substantive in Latin where English employs an abstract expression; in such phrases the action is denoted rather than the thing acted upon.

27. **arbos**: this is the older form of the word; when followed by a case ending, *s* changed to *r* (*arbos-is* becoming *arbŏr-is*), and subsequently the nominative was assimilated to the stem, becoming *arbŏr.*

28. **Palinurus**: *Capo di Palinuro*, a small promontory in northern Lucania, south of the Gulf of Paestum, said to take its name from Palinurus, the pilot of Aeneas, who fell overboard and was there washed ashore. Apparently Horace had once escaped shipwreck here. *Sicula unda* is best taken as an ablative of instrument with *exstinxit.* It is called "Sicilian" because the point faces towards Sicily.

29. **utcumque**: "whenever." The more usual sense is "however," "in whatever way." **eritis**: English idiom requires the present tense in place of the Latin future or future-perfect in relative and conditional clauses. **libens**: Latin frequently uses an adjective where we should employ an adverb, especially when emotions are spoken of.

30. **navita**: "on shipboard," as *viator* = "on foot." Cp. *eques*, "on horseback" (ii. 4).

37. **Caesarem**: Augustus Caesar. *Altum* is "great," "exalted." The order of the stanza is *Vos recreatis Pierio antro Caesarem quaerentem finire labores, simul abdidit oppidis cohortes fessas militia.* **simul**: = *simul ac.* The ellipse of *ac* or *atque* is common in Horace.

38. **cohortes**: a *cohors* was the tenth part of a legion, about 460 men. Here it stands generally for "armies."

41. **consilium**: the last syllable disappears in scansion by elision of *-um* before *et*, and the rest of the word counts as two long syllables, the second *i* being treated as consonantal. **dato**: sc. *consilio leni.* The case is the usual causal ablative with *gaudeo, laetor, doleo*, etc.

43. **Titanas**: note the quantity of the final syllable (*-ăs*); it is a Greek accusative plural of the third declension.

44. **sustulerit**: subjunctive of dependent question (*ut* = "how," as in v. 17.

45. **qui**: the relatives refer to *ille* or *Iuppiter*, the suppressed subject of *sustulerit. Tempero* is used transitively, meaning "to restrain," and intransitively, meaning "to forbear,"

46. **regna**: of the dead, the kingdom of Pluto (Orcus).

50. **iuventus**: collective—"a body of warriors," "a host." The Titans (*Tītānēs*) are meant, who are not the same as the Giants (*Gigantes*; see Index) to whom the following names belong.

51. **fratres** : the names were Otus and Ephialtes, sons of Poseidon (Neptune). **opaco** : dark with forests.

52. **inposuisse** : the perfect infinitive is explained by the consideration that what they desired was not to be engaged in piling Pelion on Olympus, but to have accomplished the feat ; in other words, they wanted to be able to say not " we are piling," but " we have piled."

54. **minaci statu** : ablative of quality.

55. **evolsis truncis** : ablative of cause, closely with *audax* ; *lit.* " a javelin-thrower bold by reason of uptorn trunks," *i.e.* " bold hurler of uprooted trees." Cp. *robustus militia*, ii. 2.

57. **aegida** : Greek accusative singular of *aegis*. The *aegis* was a breastplate, covered with the skin of the goat (αἴξ) which suckled Zeus (Jupiter). In its centre was set the head of the Gorgon Medūsa, which turned to stone all who looked upon it.

58. **possent** : here used absolutely, in the sense of " to avail," *quid* being accusative of extent. The subjunctive is potential— " what could they have availed (if they had tried) ? " **hinc . . . hinc** : " on this side . . . on that side." **avidus** : " eager for the fray."

60. **umeris** : ablative of separation. *Positurus* agrees with *Apollo* (v. 64).

61. **lăvit** : third singular of an older form *lăvo, -ĕre* (third conjugation) ; not from *lăvo, -are* (perfect *lāvi*). Cp. *lăvĕrĕ*, xii. 2.

65. **consili** : objective genitive.

67. **in maius** : " to greater things," " to greater size," the adjective being used as a substantive. **idem** : nominative plural. When thus used at the beginning of a sentence, *idem* may often be rendered by an emphatic conjunction—" moreover he (they)."

68. **nefas** : " sin " towards the gods, as *iniuria* is " wrong " towards man ; the two words being the contraries of *fas*, " divine law," and *ius*, " human right."

69. **testis** : predicate ; " is " has here, as often, to be supplied in translating.

73. **monstris suis** : *i.e.* the Giants and Titans, who were hurled down to Tartarus, which was supposed to be covered over by the earth. They were all the children of Earth. The case is ablative of cause.

75. **peredit** : scan the line and determine the quantity ; the tense depends on it. The fires which issued from Enceladus' mouth were not able to burn away the mountain which held him down.

78. **ales** : a vulture ; see Index, *s.v. Tityos*. **nequitiae** : the word may be either dative with *additus*, or objective genitive with *custos*.

ODE V.

Of the Beauty of Courage, as exemplified by Regulus.

Argument.—*We know that Jupiter is the god of heaven : Augustus shall be held as a god on earth, when he has completed the conquest of the world, and avenged the cowardice of those who bought life by surrendering to the Parthians. Regulus foresaw what evils follow upon cowardice if it be not unpitied, and he spoke to dissuade the Romans from such pity. "I saw those warriors yield without a struggle! Will they fight better if you buy them back? All they care about is life, not honour." So he spoke, and his advice prevailed; and he left wife, and children, and home, to return to the torturer, as gladly as if he were setting out for a holiday.*

[See Index for Carthago, **Crassus**, **Regulus**, Tarentum.]

1. **caelo** : ablative of place without a preposition. It goes closely with *regnare*. **credidimus** : "have come to believe," *i.e.* "are convinced." The perfect denotes that the belief is now complete and lasting.

2. **praesens** : "on earth." The word combines the two notions of "dwelling amongst men" and "helping men."

3. **adiectis** : temporal ablative absolute, going closely with *habebitur*. *Imperio* is the dative of the indirect object with *adiectis*.

4. **Persis** : Index, *s.v.* Parthus.

5. **coniuge barbara** : ablative absolute, to be joined *in sense* with *turpis maritus*—*lit.* "a disgraced husband, his wife being (*i.e.* because his wife is) a foreigner." *Barbarus* means simply "not Roman."

6. **hostium** : the noun is here used as an adjective with *socerorum*, which genitive depends upon *armis*.

7. **pro** : this line is a parenthesis, *i.e.* has nothing to do with the rest of the stanza, and must be translated as if enclosed in brackets. *Pro* (or *Proh*) is an exclamation expressive of indignation, and *curia* is in the nominative case.

10. **anciliorum** : heteroclite (*i.e.* belonging to another declension) genitive plural of *ancile*, the shield of Mars, said to have fallen from heaven. It was shaped something like the figure 8 ; and, to avoid its being stolen, there were made eleven others exactly similar. The whole dozen were hung up in the temple of Mars, under the care of the Salii (priests of Mars). *Obliviscor* takes the genitive case. **togae** : the *toga* was the formal dress of every Roman in his character of citizen.

12. **incolumi Iove** : ablative absolute, best rendered by a concessive clause introduced by "although," or "while yet." *Iove* is here put for the great temple of Jove on the Capitol, the symbol of Rome's power. Cp. iii. 42, *stet Capitolium*.

13. **hoc** : direct object of *caverat,* which is here transitive, as in *cave canem,* " beware the dog ! "

15. †**exemplo trahenti** : with this conjecture, *exemplo* is dative coordinate with *condicionibus,* after *dissentientis.* The " precedent which was drawing ruin upon the ages to come " was the ransoming of the captive Romans. If the soldiers found that Rome would ransom them, they would no longer prefer death to surrender. The MSS. have *trahentis,* coordinate with *dissentientis. Exemplo* is then ablative of the source, and *trahentis* means " (mentally) extending to future ages the evil." *Trahenti* or *trahentis* represents the *apodosis* to which *si non periret* is the protasis—" would have drawn . . . if they had not perished."

17. **periret inmiserabilis** : *periret* here retains the original quantity of the *e* in the last syllable ; cp. *arat,* xvi. 26.

20. **sine caede** : " without bloodshed," " without a blow," with *derepta. Arma* here means " shields," as often. Soldiers could not lose their shields, nor citizens suffer bondage, without incurring lasting disgrace. **dixit** : *inquit* or *ait* is generally used when the exact words are quoted.

22. **tergo** : ablative of place—" on (*i.e.* behind) their backs."

23. **portas . . . arva** : of the Carthaginians.

24. **marte** : here used as a common noun, " warfare," and constructed as an instrumental ablative. Otherwise, either the ablative with *a* or *ab,* or the dative of the agent, would be required after *populata.*

25. **repensus** : equivalent to a conditional clause, *si repensus erit* ; cp. *renascens,* iii. 61. *Scilicet* (i.e. *scilicet,* " know, it is permitted ") usually introduces a sarcastic assertion. *Acrior* is predicative.

27. **damnum** : *i.e.* the loss of the money paid in ransom, because the soldier would not prove worth the price. **colores** : the whiteness which it had before it was altered by dyes (*medicata*). *Fucus* is literally "seaweed"; then the "dye" got from it; and finally any dye.

34. **marte** : " war." Cp. v. 24, *n.* In the *Second* Punic War (218-202 B.C.) the Romans did crush Carthage, after sixteen years of struggle.

36. **iners** : see the note on *libens,* iv. 29.

37. **sumeret** : subjunctive in indirect question dependent upon *inscius. Sumeret* is the oblique form of the actual words *unde sumam ?* " Whence am I to win life ? "

38. **duello** : *duellum* is an old form of *bellum.*

40. **ruinis** : ablative of instrument—" exalted by Italy's ruin " ; cp. *robustus militiā,* ii. 2.

41. **fertur** : " he is said," a very common use of the passive of *fero* in the third person. So the active *ferunt* often means " men say." The subject is of course Regulus, as *fertur* is not impersonal.

42. **ut capitis minor** : "as one that was no more a citizen." *Caput* is the technical word for legal personality, *i.e.* all the rights, liberties, and powers which belong to a citizen. If he lost any of these, he was said to suffer *diminutio capitis*, or to be *capite diminutus*. This is what Horace means. Loss of rights might arise from a conviction in the law courts, or from voluntary exile, as in Regulus' case. The genitive *capitis* is the genitive denoting the point in which the adjective is applicable; cp. *linguae ferox*, "violent in speech." This use of the genitive is found only in poets and later prose writers; it falls under the general heading of adjectival genitive.

44. **torvus** : represented in English by an adverb, like *iners*, v. 36. **humi** : locative.

45. **patres** : "senators," because the original Senate was made up of such as were heads of families.

46. **firmaret** : subjunctive, as expressing his purpose. So *properaret*. **auctor** : properly "one who promotes the existence or increasing of a thing"; here, the "giver" of the advice. *Alias* is an adverb.

49. **sibi** : referring, of course, to the subject of the principal verb *sciebat*. *Se* is regularly so used in dependent clauses which are final (*i.e.* denote purpose), or contain an indirect question (as here), or a reported statement.

53. **quam si** : resuming *non aliter*—"just as if." For *clientes*, see note on i. 13, and observe the unusual form of the genitive plural (contrast *clientium* in i. 13), the rule being that substantives with bases ending in two consonants have genitive plural in *-ium*.

54. **relinqueret** : another case of the suppression of the apodosis; cp. v. 17, *si periret*. In full we should have *non aliter dimovit quam dimoveret si relinqueret*. The imperfect subjunctive implies that the hypothesis is contrary to fact, something "untrue in the present."

56. **Lacedaemonium** : Tarentum was colonised from Lacedaemon (Sparta). See Index, *s.v.* TARENTUM.

ODE VI.

OF THE DECLINE OF ROMAN MORALITY, AND THE DECADENCE OF ALL VIRTUE.

ARGUMENT.—*We must suffer for our neglect of the gods: disasters in war and strife at home are the visitation of the gods for a decadence which has vitiated all domestic ties. Our young girls are trained to wantonness, young wives to vice; and they are not ashamed, for their husbands are like them. Not such were they whose sons made Rome victorious over every foe. These men were brave; they were dutiful. But time ruins all things, and we have not escaped.*

[See Index for Aethiops, **Antiochus, Crassus**, Dacus, **Hannibal, Pyrrhus.**]

1. **maiorum** : "ancestors," as *minores* sometimes means "descendants."

2. **refeceris** : *donec* here expresses time without any idea of purpose, and therefore is followed by the indicative ; contrast *firmaret*, v. 46. Note the English idiom by which the future-perfect *refeceris* is rendered by the present or perfect. Cp. iv. 29, *n*.

3. **aedes** : the plural here denotes "temples," not "a house." **lābentes** : "falling" into ruins ; to be distinguished from *lăbantes*, v. 45.

5. **dis minorem** : "less than (*i.e.* subject to) the gods."

6. **hinc** : from the feeling of humility mentioned in the last line, as *huc* is "to the same feeling." *Refer* is constructed alike with both adverbs, though strictly belonging only to *huc*. With *hinc* it must be translated "take." Some explain *hinc* and *huc* as meaning respectively "from the gods" and "to the gods." *Principium* is here scanned like *consilium* in iv. 41.

9. **bis** : for the two occasions, see Index, *s.vv.* CRASSUS and PACORUS.

10. **non auspicatos** : before leaving Rome to take over the command of an army, the general offered sacrifice to Capitoline Jupiter, and took the auspices (*auspicia*) or omens. If these were favourable, he marched at once ; if not, he waited until they were so. This act is expressed by the verb *auspicari*, so that *exercitus auspicatus* means "an army to which the omens are favourable" ; while *non auspicatus* or *inauspicatus* means "for which the omens have not been duly taken, or are unfavourable." Unfavourable omens were supposed to bode misfortune and the displeasure of the gods ; and conversely, if an army proved unfortunate, it was supposed that the general had not duly taken the auspices.

11. **adiecisse** : the infinitive depends upon *renidet*, as if the latter were a verb of rejoicing. Properly *renideo* is "to shine again," "to glisten." It is used here of one who "glows with pride" that a thing has happened.

13. **paene** : with *delevit*. **occupatam** : "occupied with." *Occupo* is not common in this sense ; more usually it means "to be the first to seize" a thing, or "to do a thing before some one else." The *seditiones* alluded to are those which followed the murder of Julius Caesar, when Octavianus (Augustus), Antonius, and Lepidus were contending for power. See Index, *s.vv.* DACUS, AETHIOPS, for the allusions, which are important.

15. **hic . . . ille** : "the latter . . . the former."

17. **culpae** : adjectives implying "full of" take an objective genitive.

21. **motūs** : verbs of teaching, which in the active govern two accusatives, one of the person, the other of the thing, may retain the latter when they are used in the passive.

22. **acerba** : "ungrown," "immature," because fruit is sour when unripe. **fingitur** : "is fashioned," *i.e.* "trained." *Ars* (singular) = "art," "skill" ; *artes* (plural) = "accomplishments."

23. **iam nunc**: *i.e.* before her marriage.

24. **de tenero ungui** : "from the tender nail," generally explained as meaning "from the days when the nails are still soft," "from early youth." The expression is a translation of a Greek proverb, and is equivalent to the common *a puero, a puella*, "from boyhood," "from girlhood."

25. **iuniores** : "younger" than her husband.

26. **inter vina** : "amidst the wine-cups" (= *inter pocula*), *i.e.* at the dinner-table.

27. **donet** : subjunctive of dependent question, representing a deliberative subjunctive *cui donem?* "to whom shall I give?"

29. **non sine conscio marito** : *lit.* "not without her husband's connivance." Latin often employs a concrete expression, as here, where English uses an abstract noun ; e.g. *post urbem conditam*, "after the foundation of the city."

33. **his . . . parentibus** : ablative of origin, which may be used with or without the prepositions *ab, ex, de*. *His* here means "such as these."

34. **infecit aequor** : referring to the naval battles in the first Punic War (264-241 B.C.), especially off Mylae (260) and near the Aegatian Islands (241).

40. **recisos portare** : "to carry the logs when cut," *i.e.* "to cut and carry." A past participle thus used may often be translated by a finite verb.

42. **mutaret . . . demeret** : Augustan Latin expresses repetition or "indefinite frequency" by the use of a relative followed by the imperfect or pluperfect subjunctive ; but the earlier Latin of Cicero allows only the indicative. The sun "changes the shadows" when he nears his setting, and at that hour the oxen are unyoked after their day's ploughing.

43. **bobus** : ablative of separation, with *demeret*.

44. **curru** : the sun god (Apollo) was imagined to drive across the heavens in a four-horsed car.

45. **dies** : in the plural, *dies* is always masculine ; in the singular it is masculine when meaning a period of twenty-four hours, feminine when used to denote lapse of time, or an appointed day.

46. **peior avis** : *lit.* "worse than our grandsires," *i.e.* "worse than the time (*aetate*) of our grandsires."

47. **daturos** : "destined to produce."

ODE VII.

To Astĕriē, who is Weeping for her Absent Lover.

Argument.—*Why weep for Gyges? The winds of spring will bring him back to thee, and he is loyal, and as impatient of delay as thyself. Many are his temptations, but he withstands them, nor listens to the promptings of Chloë's messenger. And do thou prove as constant: beware of Enipeus' skill and strength, and take no heed of his serenading.*

[See Index for Bellerophontes, Icarus, Oricus, Peleus, Thynus.]

1. **Asterie** : a fancy name, like that of Gyges, v. 5. The relative *quem* refers to *Gygen* (v. 5), which is the object of *fles*. *Beatum* is predicative with *restituent*, and means "rich," as often in Horace; while *iuvenem* is in apposition with *Gygen*. **candidi** : "clear," *i.e.* "cloudless," as compared with the south wind which brings rain-clouds.

4. **fide** : an old form of the genitive *fidei*. Similarly we have *die* for *diei*. The genitive is one of quality.

5. **Gygen** : the form is a Greek accusative. Gyges is supposed to be a merchant, weather-bound on his homeward journey.

6. **post** : "after *the rising of*" the star. *Capra*, more usually called *Capella* (the Goat), is the brightest star in the constellation *Auriga*. *Capra* rises (see note on i. 27) about the end of September. Note the plural *sidera* used by poetic licence of a single star.

8. **agit** : "spends," a common meaning of *agere* when used with an object denoting time.

10. **Chloen** : another fancy name. *Chloe* and *hospita* are the same person.

11. **ignibus** : there are two ways of taking the words *tuis ignibus* : (i) "a love like yours," "the passion that is yours," *ignes* being common in this sense; (2) "the object of your love," just as we speak of so-and-so's *flame*, meaning the object of his love. *Ignis* (singular) is common in this sense, but not so in the plural. The same metaphor is continued in *uri*.

12. **temptat** : sc. *Gygen*. *Vafer* must be translated as an adverb; cp. *abstinens*, v. 18; *fallax*, v. 20.

13. **ut** : "how" (cp. iv. 17), introducing the indirect question with verb *inpulerit* in the subjunctive, depending upon *rĕfert*. **mulier** : *Antēa*. See Index, *s.v.* Bellerophontes.

16. **maturare** : the prose construction would be *ut maturaret*, as usual with verbs of forcing. *Bellerophontae* is a dative of indirect object. **necem** : *nex* and *letum* always refer to *violent* death.

17. **Pelea** : the form is a Greek third declension accusative. **Tartaro** : see Index.

18. **fugit** : the quantity (*fŭ*-) shows this to be present tense. *Dum*, when used with the indicative and meaning "while," *i.e.* "at

some time during the period throughout which," regularly requires the present where the verb on which the clause depends is past, and even retains this mood sometimes in dependent speech.

20. **movet** : "rakes up," "broaches"; cp. iv. 68.

21. **frustra** : sc. *movet.* **scopulis** : ablative of the standard of comparison; cp. *dis*, vi. 5.

22. **audit** : the words *surdior . . . audit* are logically contradictory. Such a use of terms meaning opposite things is known as *oxymōron* (*lit.* "clever-foolish").

24. **iusto** : ablative of the standard of comparison. For the substantival use of the adjective, cp. on *altum*, i. 34. **placeat** : the order is *cave ne placeat tibi.*

25. **flectere** : object infinitive (*i.e.* infinitive standing, in its character of verbal substantive, as object) depending on *sciens*; cp. *inmeritis mori*, ii. 21, *n.* Join *aeque* with *sciens*, and (v. 27) with *citus*.

26. **conspicitur** : in Ciceronian Latin *quamvis* is followed by the subjunctive mood. **gramine Martio** : the Campus Martius; see note on i. 11.

28. **Tusco** : the Tiber is called Tuscan because it formed the eastern boundary of Etruria, the land of the Tusci or Etrusci. **alveo** : ablative of place without preposition. The word is scanned as a spondee (– –) by *synizesis* of *eo*, which is pronounced as one syllable.

30. **sub cantu** : "at the sound of," *lit.* "during the note of,"—this being the force of *sub* with the ablative in expressions of time. With the accusative *sub* denotes "immediately before," or "immediately after."

31. **vocanti** : sc. *Enipeo.* The word does *not* refer to *tibiae.*

ODE VIII.

Addressed to Maecenas, whom the Poet has invited to Dinner on the 1st of March.

Argument.—*You wonder why I make a holiday of this particular day? Because it is the day on which I escaped death, so I keep it in honour of Bacchus with the best of my wine and goat's flesh. Come and drink to my health, and forget your cares for a while, for Rome is at rest, and her enemies are quiet.*

[See Index for **Dacus, Maecenas.**]

1. **Kalendis** : the *Kalendae* of any month were the first day. The First of March was the date of the *Matronalia*, a festival celebrated in honour of Juno Lucina by married women. As Horace was a bachelor, Maecenas might naturally jest about *his* keeping the feast of the *Matronalia.* **agam** : indirect question, depending upon *miraris* (v. 3). So *velint*,

2. **velint** : "what is the meaning of," a common sense of *volo*. **acerra** : a small casket in which the incense (*tūs*) used at sacrifices was kept. **turis** : objective genitive with *plena*.

4. **vivo** : "fresh." Altars which were not intended for permanent use were commonly made of sods of turf.

5. **sermones** : retained accusative after the passive *docte*, the active voice governing two accusatives. Cp. vi. 21, *n*. **utriusque linguae** : Greek and Latin, the only two languages which a Roman cared to know. *Sermones*, usually "discourses," is here used in the sense of "traditions." The point is that Maecenas, being a student of such matters, will wonder what rite, Greek or Roman, Horace is keeping up.

6. **voveram** : "I had vowed"; pluperfect, because the vow was anterior to the preparations he is describing. *Epulae*, *-arum*, denotes "a sumptuous meal," "a banquet"; the singular, *epulum*, *-i*, is used of a public banquet.

7. **Libero** : a name of Bacchus, because he *frees* men from care. He was the guardian deity of poets, and Horace therefore regards him as his preserver from the falling tree. Allusion is made in iv. 27 to this escape.

9. **festus** : predicative—"kept as a festival." *Anno reduente* is ablative absolute (temporal).

10. **pice** : wine was stored in large earthenware vessels of considerable girth (*amphorae*). The neck, which was narrow, was closed by a cork, and further secured with pitch. A label was attached, bearing the name and the year of the vintage; and the whole was finally stored in the *apothēca*, a small closet so constructed that the draught from the furnaces which warmed the house and baths passed amongst the *amphorae*. Hence *fumum bibere*. The warmth hastened the maturity of the wine.

11. **bibere** : *instituo*, meaning "to teach," takes the infinitive.

12. **consule Tullo** : ablative of attendant circumstance (ablative absolute). The Romans dated the year by the name of one or both of the consuls for that year. Volcatius Tullus was consul in 66 B.C., so that this wine was vinted in the year before Horace' birth.

13. **cyathos** : the *cyathus* was a long-handled cup used for ladling out the wine with the proper proportion of water, since wine was never or very rarely drunk pure. **amici** : genitive of the person whose health is drunk. It may be an imitation of the same construction in Greek, or possibly in both languages it is a natural extension of the possessive genitive : "your friend's cup" being equal to "a cup in honour of your friend."

15. **in lucem** : "prolong till dawn," *i.e.* keep them burning all night, sit up all night. A Roman drinking-bout followed the *coena* which began about 6 p.m. Lamps would be required before it was over. Cp. *luminibus*, vi. 28.

17. **civiles** : such as a good citizen (*civis*) would naturally feel, and especially one in Maecenas' position.

19. **sibi** : this will go equally well with *infestus* or *luctuosis* or *dissidet*, and is probably meant to apply to all three.

23. **laxo** : "loose," *i.e.* "unstrung." *Laxo arcu* is an ablative of attendant circumstance ; *campis*, ablative of separation, like *caelo*, iv. 1.

25. **quā** : "in any way," adverb of the indefinite pronoun and adjective, *quis*, *quă*, *quid*. *Laborare* is "to be in trouble." The clause depends on *cavere*.

26. **parce** : *parco* is commonly found with an infinitive in poetry, but this is not allowed in prose.

ODE IX.

A Dialogue between Lydia and her Lover.

Argument.—He. *I was happy as a king while I was sure I had no rival.* She. *And Ilia was not so glorious as was I, before Chloē came between us.* He. *Yes, I love Chloē better than life.* She. *And I love Călăis better than my life twice over.* He. *And if I throw Chloē over——?* She. *Then Călăis may go, for 'tis you that I love.*

[See Index for **Rhea**, Thurii.]

2. **quisquam iuvenis** : *quisquam* is not as a rule used adjectivally ; it is regularly found in negative sentences, but generally without a substantive in agreement, the corresponding adjectival word being *ullus*. **potior** : "preferred," "more favoured." The positive, *potis*, *-e*, is found only in poetry, and is there used with *est* as an equivalent to *potest*. The comparative is used in prose also, in the sense of "preferred" ; the superlative is used in the accusative singular neuter (*potissimum*) as an adverb.

3. **cervici** : see i. 17, *n*.

4. **Persarum rege** : the proverbial wealth and prosperity of eastern kings is referred to in i. 44, *Achaemenium costum*, "nard of Achaemenes."

5. **alia** : ablative singular (instrumental). The metaphor is the same as that in *ignibus uri*, vii. 11, where see note.

6. **post** : "second to," put *after* Chloe in the scale of affection.

7. **nominis** : *nomen* is common in the sense of "fame." For the genitive of quality, cp. *constantis fide*, vii. 4.

8. **Ilia** : Index, *s.v.* Quirinus. Ilia is another name for Rhea.

10. **modos** : for the accusative, cp. viii. 5, *n*. **citharae** : objective genitive ; cp. *rudis agminum*, ii. 9, *n*.

11. **metuam** : probably future, corresponding to the verb in the protasis (*parcent*). So also *patiar*, v. 15.

12. **animae** : used as a term of endearment—"my dear one." This is better than taking it literally as "her life." *Superstiti* is proleptic, *i.e.* expresses the result of the verbal action, as if already completed. *Parco* is an intransitive verb, and is regularly followed by a dative of the indirect object.

13. **face mutua** : *i.e.* with a love whose flame he feels as strongly as I do. The metaphor is the same as that of *arsisti*, v. 6.

14. **Calais** : a fancy name, like those of Chloë, Ornȳtus, and Lydia.

17. **quid si** : "what (will happen) if . . . ?" English allows exactly the same ellipsis of the apodosis as does Latin.

18. **diductos** : sc. *nos.* A "yoke of bronze" is merely one which it is hard to break. *Cogo* from *co-* (= *cum*) and *ago* is literally "to draw together."

20. **Lydiae** : dative of advantage.

22. **illest** : *ille est.* **tu levior** : sc. *es.* The ellipsis of the second person of *sum* is not common.

24. **amem . . . obeam** : "I would love . . . I would die (if I had my will)." The protasis is suppressed.

ODE X.

A Lover's Complaint to His Scornful Mistress.

Argument.—*The merest savage could but pity my misery, Lyce. Hear how the wind howls about your doors and shrubberies, and see how it freezes. Pity me, before it is too late : you are not Pĕnĕlŏpē. If nothing else will move your pity, bethink you that I cannot be thus patient for ever.*

[See Index for **Penelope**, Pieria, Tanais.]

1. **si biberes** : the imperfect subjunctive expresses a condition contrary to fact. To "drink of a river" is the same thing as to live near it.

2. **viro** : *nubĕre* means "to put on a veil for" a man, and is followed by a dative of advantage.

3. **fores** : properly the two leaves of a folding door, whereas *ianua* (v. 5) is a single door. Both are used of the door of a house, whereas *porta* is the gate of a town. **obicere** : compounds of *iacio* are written without the initial *i* in all present-stem tenses ; in pronunciation, however, it is retained (= *y*), and hence the long quantity of the prefixed syllable ; e.g. *ōbicere, rēicit, cōniciat. Obicere* is object infinitive with *plorares*, the construction being the same as that of *gaudeo*, etc., with infinitive.

5. **quo** : interrogative adjective, introducing a dependent question ; hence the mood of *remugiat*, which belongs to both *ianua* and *nemus*. **nemus** : wealthy Roman houses had large courts (*peristylia*), surrounded with colonnades and planted with ornamental trees. Either

these are here meant, or simply the trees of some neighbouring public garden like our "squares."

7. **ut**: as in vii. 13. The question depends upon *audis*, but as one cannot *hear* it freeze, *audis* is here used for *sentis*, "perceive." See the note on *refer*, vi. 6. *Positas* is "fallen." In the next line Jupiter's "unclouded godhead" is the clear sky of frosty weather.

10. **rota**: the speaker compares himself to a rope which is strained by a windlass. As the wheel goes on, the rope may break under the strain, and the loosened end will fly backwards. If Lyce wears out his patience, it will break, and he will leave her.

14. **viola**: there was a yellow variety of violet, so that the line may refer to wan cheeks. Possibly it alludes to the dark purplish rings which form under the eyes in ill-health.

15. **vir**: "husband," as in v. 2. **saucius**: as we say "smitten" with love. We should expect *a paelice*, as a *person* is meant; but the idea of person sinks into that of instrument (ablative without preposition), as in *Marte populata*, Ode v. 24.

16. **curvat**: see the note on *conspicitur*, vii. 26.

17. **parcas**: jussive subjunctive.

18. **animum**: "in heart," accusative of the part concerned (also called accusative of respect), usually of parts of the body, and found in poetry with adjectives and verbs. In prose the ablative is used.

19. **hoc**: equivalent to *meum*, "this of mine." **liminis**: he has been lying upon her doorstep. Present participles used as adjectives require an objective genitive. Thus *patiens laboris* = "one who can endure toil"; but *patiens laborem* = "a (particular) man who is enduring toil." *Aquae* is "rain," as in i. 30.

ODE XI.

Of the Power of Music, and the Story of the Danaids.

Argument.—*O Mercury! and O lyre once mute, now tuneful: help me to prevail over Lyde's obstinacy; for she shuns me like an unbroken filly. The lyre can charm savage beasts, yea, Cerberus himself, and the ghosts of the tormented dead. Even Danaus' daughters stopped to hearken!*

Let Lyde learn, from the fate of those brides who slew their husbands, how stern is the punishment of cruelty. Only one was merciful: she saved her husband at the peril of her life, and only asked that he would remember her when she was no more.

[See Index for Danaus, Ixion, Numidae, Tityos.]

1. **Mercuri**: this is the regular form of the vocative of proper names in *-ius* (second declension). **docilis**: to be taken closely with the ablatives *te magistro* (ablative absolute)—"quick to learn with thee for his teacher."

3. **testudo** : the shell of a tortoise was used as the sounding-board of the first lyre, which was fashioned, according to legend, by Mercury (Hermes). **resonare** : for the construction of the infinitive with *callida*, cp. *spernere fortior*, iii. 50, where see note.

5. **loquax** : "possessing voice," *i.e.* "able to utter notes."

8. **adplicet** : subjunctive, because of the consecutive force of the relative *quibus* (equivalent to *tales ut eis*).

11. **nuptiarum** : objective genitive.

12. **cruda** : "unripe for." The metaphor is the same as that in *acerba*, vi. 22; see note. *Marito* is a dative of advantage.

13. **comites** : to be joined predicatively with both accusatives—"as thy companions." See Index, *s.v.* ORPHEUS.

15. **inmanis** : genitive with *aulae* (not nominative with *ianitor*).

16. **aulae** : "the palace" of Pluto, god of the Lower World.

17. **furiale** : "like the heads of the Furies," who also had hair of snakes.

18. **muniant** : *quamvis* here takes its proper mood, as in *mānet*. See the note on vii. 26.

19. **manet** : observe the quantity (*ā*), and distinguish *mănet*. The verb is not strictly applicable with *spiritus*, which cannot be said to "trickle."

20. **trilingui** : *lit.* "triple-tongued." It really means three months each with its own tongue, for Cerberus had three heads. The ablative is that of separation.

21. **quin** : *quin* (*qui*, ablative of *quis* or *qui*, + *ne*) has three usages : (1) most commonly introducing the object-clause (subjunctive) of a verb of doubting or hindering and after negative sentences generally; (2) with the indicative, asking indignant questions (*e.g.* *quin imus?* Why ever do we not go?); (3) as a "particle of continuance or resumption," usually with *et* or *etiam*, as here—"ay, and moreover." In sentences such as *nemo est quin fleat* ("there is no one who does not weep"), *quin* is compounded of *qui* (nom.) + *ne*.

22. **paullum** : properly the neuter of the adjective *paullus* used substantivally as an accusative of duration.

24. **mulces** : see the note on *fugit*, vii. 18.

25. **audiat** : jussive subjunctive.

26. **lymphae** : adjectives such as *inanis*, meaning "empty of," require the objective genitive.

27. **dolium** : the larger vessel, which they were trying to fill with the *urna* ("pitcher") mentioned in v. 22. **pereuntis** : "running through," the less common but original meaning of the verb, from which the usual signification of "to perish" is derived; as to "run through" and "run to waste" are usually the same thing.

29. **manent** : used (as here) as a transitive verb, *măneo* means "to await." It is most commonly absolute, "to remain"; occasionally, intransitive with the dative, "to be reserved for."

30. **potuere** : without infinitive, as *possent*, iv. 58. *Possum* : like *debeo, decet*, etc., is regularly put in the indicative (rather than subjunctive) in the apodosis of a condition of known falsity, even where (as here) the protasis is suppressed : "What greater thing could they have done (if they had wished) ?" In v. 31, *potuere* has the rather unusual sense of "had the heart to."

33. **una** : Hypermnestra alone out of the fifty. See Index, *s.v.* Danaus. **face** : ablative with *digna*. The bride was escorted to her husband's house by torchlight after dusk.

35. **splendide mendax** : oxymoron. See vii. 22, *n.*

38. **ne** : final—"in order that . . . not." The *longus somnus* is, of course, death. **unde** : as commonly, the antecedent adverb (*alicunde*, "from some quarter") must be supplied in translating—"from a quarter, whence."

45. **oneret** : jussive, as *audiat*, v. 25. So *releget*, v. 48.

47. **vel** : "even." When not introducing an alternative, *vel* has this meaning.

50. **secundo** : originally a participle of *sequor*, used with an active force in the sense of "following"; cp. *oriundus*, "springing." Hence either (1) "second," as being *what follows* ; or (2) "favourable," as here, like a wind which *follows and helps* a ship. The ablative is one of attendant circumstance. Cp. *alite lugubri*, iii. 61, and the whole note there.

51. **nostri memorem** : "that is (shall be) mindful of me." *Nostri* is objective genitive, as always ; the use of the pronoun of the first person in the plural with singular meaning is not uncommon. **sepulcro** : ablative of the place where without preposition ; see i. 10, *n.*

ODE XII.

The Lament of Neobūle, who Loves in Secret.

Argument.—*How hard is some women's lot! they may not show their love, or drown it in wine ; or, if they do either, they are lectured to death. And here am I, can do nothing, all for love of Hebrus, so fair and manly!*

[See Index for Bellerophontes, Lipara, Venus.]

1. **miserarumst** : i.e. *miserarum est* ; note the gender, and observe the use of the adjective without a substantive. The genitive is predicative. **dare ludum** : exactly the English, "give play to," *i.e.* allow to take its own course.

2. **lavere** : third conjugation inf. (⏑ ⏑ ⏑), not to be confounded with *lāvērĕ* (3 pl. perf.). See iv. 61, *n.* **metuentes** : the participle really expresses the cause—"for dread of," "because they dread." Roman uncles were a proverb for their strictures.

3. **patruae** : adjective, from the substantive *patruus*, "uncle."

4. **Cythereae** : Index, *s.v.* VENUS. **qualum** : object of *aufert*, to be supplied from the next line. The change of subject from *puer* to *nitor* would be harsh, did not "Cupid" and "Hebrus' beauty" both express, from different points of view, the origin of her passion. **puer ales** : Cupid ; *ales* is here an adjective (contrast iii. 61). **telas** : "webs"; weaving was a regular occupation of women.

7. **unctos** : before taking athletic exercises—quoit-throwing, wrestling, etc.—the young Romans rubbed their limbs with oil. After the exercises came the plunge in the Tiber ; cp. vii. 27. *Simul* is for *simul ac*, as often in Horace. **lavit** : perfect (*ā*); see v. 2, above. The subject of *lavit* is *Hebrus*, understood from *nitor Hebri*.

8. **pugno** : ablative of cause ; so *pede*. The adjective *segni* must be taken with both nouns.

10. **apertum** : as a substantive—"open country," "the open." See on *altum*, i. 34. **agitato grege** : ablative of attendant circumstances, like *laxo arcu*, viii. 23.

11. **iaculari** : the infinitive is constructed prolatively with *catus*, as *excipere* with *celer*. See the note on *spernere fortior*, iii. 50.

12. **excipere** : to "receive" it, as it breaks cover. **fruticeto** : nouns in *-etum* signify "a place where so-and-so grows," e.g. *dumetum* (from *dumus*, "bramble"), *quercetum* (from *quercus*, "oak").

ODE XIII.

AN ADDRESS TO A BEAUTIFUL SPRING.

ARGUMENT.—*To-morrow I will do sacrifice in thine honour with a kid, for thy perennial coolness ; and my poetry shall make thy name famous for ever.*

1. **Bandusiae** : genitive of material, expressing that of which the thing consists, as in English we say "the city *of* London." The more usual construction is apposition—*fons Bandusia*.

2. **non sine floribus** : "and with flowers"; see vi. 29, *n*.

3. **haedo** : *donare* (active) is constructed like *dare* (accusative of thing, dative of recipient), but may also take an accusative of the person to whom, an ablative (instrumental) of the thing which is given ; cp. in English "to present a person with a thing." In the passive form of this construction the person becomes the subject, and the ablative of the thing is retained.

4. **cui** : dative of indirect object with *destinat* (v. 5).

6. **tibi** : "in thine honour," a common meaning of the dative of advantage.

8. **suboles** : *i.e.* the kid (*haedus*) above mentioned.

10. **nescit tangere** : object infinitive ; cp. vii. 25, *n*.

11. **vomere** : with *fessis*, as ablative of cause. Oxen are used for ploughing in all parts of Europe.

12. **pecori** : *pecus* (gen. *pecŏris*, n.) is a flock or herd, particularly of sheep ; *pecus* (gen. *pecŭdis*, f.), a single animal, especially a sheep.

13. **fontium** : partitive genitive used predicatively. Ordinary prose would say *e fontibus nobilibus unus.*

ODE XIV.

Addressed to the Roman People on the Return of Augustus from a Campaign in Spain.

Argument.—*Let Caesar's wife and sister, and the whole people, thank the gods for his safe return. I too will keep festival ; go, boy, fetch ointment, flowers, and wine—and Neaera, too, if possible. If not, I shall take it quietly, now that I am growing old.*

[See Index for Hercules, **Plancus, Spartacus.**]

1. **ritu** : " in the fashion of Hercules," who fetched from Gades (*Cadiz* in Spain) the oxen of Geryon. **modo** : " but lately." **plebs** : properly *plebs* means " the commons," opposed to senators and knights (*equites*), *populus* the entire free population : here *plebs* has practically the latter meaning.

2. **morte** : ablative of price. **laurum** : bay-leaves were the symbol of victory.

3. The Spanish tribes (Index : *s.v. Cantaber*) gave so much trouble that Augustus marched against them in person in 26-25 B.C. His exertions brought on an illness, which was very nearly fatal (*morte venalem*). **penates** : the gods of the family, as *lares* are the gods of the hearth. The two are not the same ; but both *penates* and *lares* are frequently used as common nouns meaning " home " and " hearth," as here.

5. **unico** : here best taken as meaning " peerless," not " single " ; it would have been a poor compliment to Livia to say she was no bigamist. **mulier** : Livia Augusta, wife of Augustus and mother of Tiberius, who succeeded his step-father Augustus.

6. **prodeat** : jussive subjunctive. †**divis** : " in honour of the gods " ; cp. *tibi*, xiii. 6, *n*. There is a variant reading *sacris*, " sacrifices," ablative of instrument ; in which case *iustis* will have the meaning of " proper," as in *iusta legio*, " a proper (*i.e.* complete) legion," *iustum proelium*, " a regular battle." **operata** : *operari* means " to be busied," " to bestow pains " on a thing (dative), and is regularly used of the performance of sacred rites ; but the thing (indirect object) is not expressed, and the word denotes absolutely " to sacrifice." The tense of *operata* here need not be pressed ; the meaning is " let her come forth and sacrifice " rather than " after sacrificing."

7. **soror** : Octavia, widow of Marcus Antonius the Triumvir.

8. **supplice vitta** : Roman women bound their hair with a fillet (*vitta*). There was also a special *vitta* of white wool, worn by

suppliants and others performing religious ceremonies. It would be worn, therefore, by any one engaged in *supplicatio*, which means "thanksgiving" in honour of a victory; and this may account for the use of the adjective *supplex* here.

11. **expertae** : "who have experienced marriage" (*lit.* "a husband"). Distinguish *expertus* (from *experior*) and *expers* (xi. 11), "having no part in." †**male inominatis** : the reading *inominatis* ("ill-omened") is a conjecture; if it be adopted, *male* must be rendered "fatally." The MSS. have *male ominatis*, in which *male* has the common meaning—"evil omened." The objection to this is that it leaves a hiatus (*i.e.* lack of elision) between the two words, of which there is no other example in Horace. In either case the sense is the same as in i. 2, *favete linguis*, where see note.

13. **mihi** : with verbs of "taking away" the person *from* whom the thing is taken is sometimes regarded (as here) as the indirect object and is expressed by the dative.

14. **tumultum** : the regular word for a rising of the Gauls in Italy (Gallia Cisalpina), and here denoting "insurrection" generally.

17. **puer** : "slave," as often. When banqueting or drinking, Romans were accustomed to be crowned with flowers and sprinkled with perfumes.

18. **duelli** : for the objective genitive, cp. *nostri memorem*, xi. 51, *n.*; and for the form of the word, see Ode v. 38, *n.* The date is 90 B.C.; see Index, *s.v.* Marsus.

19. **quā** : the quantity shows that this is not the nominative singular feminine of the indefinite pronoun *quis*, but the indefinite adverb (originally ablative singular feminine) denoting "in any way."

20. **fallere** : "escape the notice of." The *testa* was a general name for an earthenware vessel, and practically synonymous with *cadus* (18), *amphora* (viii. 11).

21. **properet** : indirect jussive, depending upon *dic* ("bid"). †As *propero* frequently takes the infinitive, some read *cohibere* in the next line, which is easier than *cohibente*. *Nodo cohibente* is ablative of attendant circumstance (ablative absolute).

24. **fiet** : for the tense, cp. iv. 29, *n.* **abito** : second person, "come away."

25. **albescens** : Horace was about forty years of age now; elsewhere he speaks of himself as *praecanus*, "grey before his time."

26. **litium** : objective genitive. So *rixae*.

27. **ferrem** : potential subjunctive, *i.e.* apodosis with protasis suppressed—"I should not have borne it (if he had done so)." **iuventā** : ablative of instrument with *calidus*.

28. **consule Planco** : L. Munatius Plancus was consul 42 B.C., the date of the battle of Philippi (iv. 26). For the construction cp. *consule Tullo*, viii. 12.

ODE XV.

ADDRESSED TO AN OLD WOMAN WHO APES A YOUNG ONE.

ARGUMENT.—*You are too old to behave like a girl now; you do but throw a gloom over young beauties. Leave love and wine to your daughter, and get you to your spinning.*

[See Index for Luceria.]

3. **famosis**: "infamous," as in iii. 26, *famosus hospes*.

4. **propior**: the comparative degree may mean (1) "nearer than you once were"; (2) "somewhat near"; or (3) "getting nearer and nearer," "ever nearer." *Maturus* properly signifies "ripe," of fruits, etc.; hence of death, "coming at the proper time." Cp. the metaphor in *acerba*, vi. 22, and the common expression *acerba mors*, "untimely death."

6. **stellis**: dative. The "stars" are the girls (*virgines*).

7. **satis**: with adjectives and verbs, *satis* constantly has the meaning of "quite," "as much as should be."

8. **Chlori**: the quantity (ĭ) shows this to be vocative. **decet**: not impersonal here, the subject being a demonstrative understood from *si quid Pholoen* (*decet*); so below.

10. **uti**: *velut*, "like." *Citharae* (v. 14) is the subject of *decent*. **Thyias**: a Bacchante, a female devotee of Bacchus. The timbrel (*tympanum*) was the favourite instrument at their orgies.

12. **capreae**: either genitive or dative. *Similis* and *dissimilis* may be used with either case, though usually we have the genitive of a person and dative of a thing.

15. **flos**: for garlands; see xiv. 17, *n*. For *purpureus*, "bright," see iii. 12, *n*.

16. **vetulam**: agreeing with *te*, v. 13.

ODE XVI.

OF THE FOLLY OF AVARICE AND THE WISDOM OF CONTENTMENT.

ARGUMENT.—*Jupiter knew well the power of gold when he outwitted Acrisius. Gold breaks down all obstacles, and ruins house and city. It is all-powerful, and all-miserable; for as it grows it brings with it anxieties and lust for more. Therefore I prefer my humble means, and keep away from money and moneyed men; and I am far happier than is the richest of them, for I have my little farm with its spring and wood. I have enough to live on, and I want for nothing. Enough is Heaven's best gift.*

[See Index for Alyattes, Amphiaraus, Danae, Gallia, Laestrygones, Mygdonia.]

3. **munierant**: "would have guarded." The more regular tense and mood would be *muniissent*, but the imperfect and pluperfect

indicative are found in the apodosis in lieu of the corresponding tenses of the subjunctive, to express what was *likely* or *apparently the case.*

6. **pavidum** : his fears arose from the oracle which declared that his daughter's son should slay him.

7. †**risisset** : a singular verb with compound subject is common in Horace ; accordingly *risisset* has been conjectured here instead of the manuscript reading *risissent*. *Rideo* is here, as often, used transitively. **fore enim** : "for *they knew that* the way would be," etc. The construction is accusative and infinitive, depending upon a verb of thinking understood from *risisset*.

10. **amat** : "is wont" ; in imitation of a similar use of the Greek φιλεῖ.

11. **concĭdit** : perfect, like *diffidit*. **auguris** : see Index, *s.v.* AMPHIARAUS.

14. **vir Macedo** : Philip, King of Macedonia 359-336 B.C., who boasted that he had won more victories by bribery than by force of arms. He conquered all Greece, and left his kingdom to Alexander the Great.

16. **duces** : Horace is supposed to be thinking of Menas, a captain in the fleet of Sextus Pompeius, whose slave he had been ; he deserted his leader for Octavius, then returned to his allegiance, and finally deserted again, 39-36 B.C. *Inlaqueare* (from *in*+*laqueus*, "a noose") is to "ensnare."

18. **maiorum** : neuter. The genitive is objective. **iure** : "rightly," "with good reason." Usually the ablative of manner requires a preposition, but a few words (*forte*, *iure*, etc.) are exceptions to this rule.

19. **conspicuum** : the adjective is proleptic, *i.e.* expresses the result.

20. **equitum decus** : "pride of our knights." Maecenas was one of the *ordo equester*, which ranked after the Senate and consisted of Romans whose property amounted to 400,000 sesterces. Of these a special number became known as *Equites Splendidi*—a kind of upper class—and Maecenas belonged to them, steadily refusing all promotion, thus furnishing Horace with an example of contentment like his own.

21. **quanto** : answering to an antecedent *tanto* understood with *plura feret*. *Tanto . . . quanto* are instrumental ablatives expressing he degree of difference. With *negaverit*, cp. *volgarit*, ii. 27, *n*.

23. **transfuga** : the metaphor is that of two opposing camps—that of the rich and that of the poor.

24. **partes** : "faction," as often in the plural ; cp. our use of the words "party," "partisan."

25. **rei** : "property," "estate" ; in full, *res familiaris*.

26. **arat** : the final syllable is long (*ā*), although followed by a vowel. Other instances occur in xxiv. 5 (*figit*), and in Ode v. 17, if the reading *perirēt* be adopted. *Arāt* and *perirēt* are instances, not of the lengthening of a short vowel, but of the retention of the original long quantity; cp. the corresponding passive forms.

29. **purae . . . aquae** : genitive of material, expressing "that of which a thing consists." So *iugerum*, which is a plural of the third declension, though the singular is *iugerum, -i*.

32. **fallit sorte beatior** : for the singular verb after a composite subject, cp. *risisset*, v. 7. *Sorte* is ablative of respect, "in lot," "as a lot." With *beatior* a participle meaning "being" would be joined, if such existed in Latin, the Greek construction of which this is an imitation being *λανθάνει αὐτὸν μακαρτέρα οὖσα*, *lit.* "escapes his notice being happier," *i.e.* "is happier though he does not perceive it (who glitters . . .)." *Fulgentem* (equivalent to *eum qui fulget*) is, of course, the direct object of *fallit*.

33. **ferunt** : sc. *ad me*.

34. **Bacchus** : i.e. *vinum*. **amphora** : see viii. 10, *n*.

38. **velim . . . deneges** : the form of the sentence (present subjunctive in protasis and apodosis) indicates a supposition relating to future time and dependent on a condition the truth or falsity of which is not implied.

39. **cupidine** : in Horace *cupīdo* is always masculine. Vergil and other writers make it feminine as a rule, masculine only when used as the name of the god of love, Cupid.

40. **vectigalia** : "revenues." The word properly means any such taxes as arise from customs-dues, rent of public properties, etc., as distinct from *tributum* paid by a subject people.

42. **petentibus** : dative with *desunt*, as usual with a compound of *sum*.

43. **benest** : = *bene est*. Supply *ei* as antecedent to *cui*. *Est* is here used impersonally: "it is well with him."

ODE XVII.

A Message to Aelius Lamia, a Friend of Horace.

Argument.—*Descendant—for such they say you and your family are—of Lamus, the old-time king of Formiae, 'twill rain to-morrow, and you and your slaves will have to stay at home; so get in dry wood that you may be merry.*

[See Index for Formiae, Lamus, Liris, Marica.]

1. **Aeli** : for the form of the vocative, cp. *Mercuri*, xi. 1, *n*. **ab Lamo** : "from," *i.e.* "descended from Lamus."

2. **hinc** : i.e. *ab Lamo*. The *gens Lamia*, to which Aelius belonged, traced their family and name to the Homeric Lamus. For *ferunt*, see on *fertur*, v. 41. *Esse* must be understood with *denominatos*.

4. **memores** : "which preserve their memory." Cp. *nostri memorem*, xi. 51. *Fasti* (no singular) denotes (1) court-days, *i.e.* days on which legal business might be transacted ; (2) a list of such days, a calendar ; (3) an official register of events kept by the higher magistrates.

5. †**ducis** : so all the MSS. ; but some editors adopt the conjecture *ducit*, which makes the passage run more smoothly. If this be adopted there will be no stop after *fastos*, and *quando* will introduce the two clauses : (*a*) *ferunt priores Lamias hinc* (*esse*) *denominatos* ; (*b*) *nepotum genus omne ducit originem ab illo qui.* . . .

7. **princeps** : predicative, "is said to have been the first to possess."

9. **late tyrannus** : the adverb qualifies, not the substantive, but the verbal notion (of ruling) in the substantive. *Nemus* and *litus* are the objects to *sternet*.

12. **augur** : "prophet," one who divines by observing the flight and notes of birds. There was a board or college of augurs at Rome, under the control of the Pontifex Maximus, and possessing considerable dignity. They were originally three, the king being one of them. By the time that Horace wrote they had been gradually increased to sixteen. With *fallit*, sc. *me*.

13. **annosa** : crows live to a great age—nine generations, said the Greeks. **potis** : sc. *es*. See the note on ix. 2.

14. **genium** : "your soul." The Romans believed that every man had his own *genius* or "double," which came into being and perished with him. To this *genius* they sacrificed on birthdays. It was not the same as "soul," but this word is perhaps the nearest English equivalent.

16. **operum** : Cicero uses the ablative *opere* with *solutus* ; the genitive here is probably a mere imitation of Greek usage, that language having no ablative case. *Famulus* is a "household slave" ; whence *familia*, "the slaves in a household," "the domestics."

ODE XVIII.

A Prayer to the God Faunus.

Argument.—*Come and go, O Faunus, with kindly heart for me and mine, for year by year I do thee fitting sacrifice. At thy coming man and beast take holiday, and the lambs dread not the wolf, and the world does thee honour.*

[See Index for Faunus.]

1. **fugientum** : the ordinary genitive plural of present participles, as of all third declension words with base ending in two consonants, is *-ium*, but the shorter form is found when the metre requires it. Cp. *clientum* and *clientium* ; Ode v. 53, *n*.

3. **incedas abeasque** : jussive subjunctives.

4. **aequus** : "propitious" ; the word properly means level, and is

said to owe the meaning it here bears to the fact that a *level* place is *favourable* for military operations. *Alumnis* is dative. Properly it signifies anything nourished (*alo*); hence the "young" of a flock.

5. **pleno anno**: ablative of attendant circumstance (ablative absolute)—"when the year is fulfilled," *i.e.* whenever a full twelve months have gone by since the last festival.

6. **sodali**: in apposition to *craterae*, which is dative with *desunt*; cp. xvi. 42. Love and wine are commonly associated. The *crātēra* was a large bowl in which wine was mixed with water for drinking.

10. **tibi**: cp. xiii. 6, *n.*, and below, v. 14. **Nonae**: literally "the ninth days," because, counting inclusively in the Roman fashion, they are nine days before the Ides. The Nones fall upon the fifth (or, in the case of March, May, July, and October, on the seventh) of the month.

15. **pepulisse**: perfect, to express his satisfaction when the act is accomplished; cp. *inposuisse*, iv. 52, *n.* To "strike the soil with the foot" is to dance, and the earth is hated (*invisam*) by him because he has to work hard at it.

16. **ter**: "thrice" each beat, "in triple time"; *i.e.* it was a *tripudium*, a sort of waltz, with three beats of the foot in each bar or step.

ODE XIX.

Horace Invites a Learned Friend to Join in a Revel.

Argument.—*History and legends are well enough, but I had rather you would tell us how to arrange a revel. Boy, a toast to the new moon, to midnight, and to Murena. Pour out the wine; the measures may equal the Graces or the Muses in number. Strike up with flute and lyre! Bring roses in plenty! Let old Lycus and his young love hear the din! You have your love, Tēlĕphus, and I have mine.*

[See Index for Aeacus, Berecyntus, Chios, Codrus, Inachus, Murena, Paeligni.]

1. **quantum distet**: "how far he is removed," *i.e.* how many generations later he lived. *Quantum* is an accusative of extent. The subjunctive is that of indirect question depending on *narras*.

2. **timidus mori**: for the infinitive, see ii. 21, note on *inmeritis mori*.

3. **genus**: direct object of *narras*. The co-ordination of this accusative with the clause *quantum distet* . . . is a good illustration of the term "object-clause."

4. **sub Ilio**: "beneath *the walls of* Troy." **pugnata**: an epithet. *Pugno* is an intransitive verb, and therefore should admit only of the impersonal passive use; but from its frequently taking a cognate

accusative, it comes to be used in the passive as if transitive, even in Cicero. Cp. *triumphatis*, iii. 43.

6. **mercemur** : indirect question depending upon *taces*. So *temperet* and *caream*. The direct question was *quo pretio mercemur* ? deliberative subjunctive. *Pretio* is ablative of the price. **temperet** : to "temper water with fire" is to warm it to the right point. Compare the use of *tempero* in iv. 45, *n*. The water was for the bath which a Roman regularly took before dining. Horace is speaking of a feast to which each guest contributes a certain share.

7. **quo praebente** : *lit*. "who providing the house, and at what hour, I am to be free from," etc., *i.e.* "who is to provide . . . and at what hour I am to be free," etc. With *quotā*, sc. *horā*, ablative of time. The adjective means "which in order?" and would be answered, *e.g.*, by *nonā* (*horā*).

8. **caream** : *careo* = "I am free from" something I do not need; *egeo* = "I lack" something necessary. Both words take the ablative.

9. **lunae novae** : cp. *amici sospitis*, viii. 13, *n*. Observe that here there is no direct object expressed corresponding to *cyathos* in viii. 13. So *noctis mediae* and *auguris Murenae*. For the Augurs, see xvii. 12.

11. **tribus aut novem** : "drinking cups (*pocula*) are blended of three measures (*cyathi*, used as dippers to fill the *pocula* from the *crater* or mixing bowl) or of full (*commodis*) nine." According to this interpretation the force of *miscentur* must not be pressed; it means that each guest takes a cup (*poculum*) containing either three or nine *cyathi* of mixed wine and water. A *cyathus* was about one-twelfth of a pint. For *commodus* used with a numeral as above, cp. Plautus, *Asinaria*, III. iii. 135, *Viginti argenti commodas minas*, "Full twenty silver minae."

13. **inpares** : the number of the Muses was uneven.

14. **ternos** : in expressions of multiplication the numeral adverbs are joined with the distributive adjectives.

15. **supra** : adverbially with *tres*. *Plus* is similarly used.

16. **rixarum** : see the note on *patiens laborem*, x. 19.

19. **cessant** : "falter." The word must not be translated "cease."

20. **fistula** : a "shepherd's pipe," made of reeds gradually decreasing in length and thickness.

22. **rosas** : for garlands. Cp. xv. 15.

24. **non habilis** : she was young and would like to hear the riot, while her husband (or suitor) would be annoyed by it.

26. **vespero** : for the case, see on xv. 12. *Vesper* means (1) "the evening"; (2) as here, "the evening star."

27. **tempestiva** : "timely" (*tempus*), *i.e.* at the right time of life, well-matched in years with young Telephus.

ODE XX.

A Warning to Pyrrhus against exciting a Woman's Wrath.

Argument.—*Take care, Pyrrhus. You are dealing with a lioness; and when she meets you, it will go hard with you. The prize is not worth the risk, for he looks on careless and conceited, and cares no more for you than for her.*

[See Index for Gaetulus.]

1. **moveas** : *quanto* introduces a dependent question. The ablative, *quanto periclo,* is one of manner.

3. **post paullo** : "soon afterwards," *lit.* "afterwards by a little." *Post* is an adverb, as often; *paullo* is ablative of measure.

6. **ibit** : the English idiom renders this future by a present tense.

7. **certamen** : accusative in apposition to the preceding sentence, *i.e.* the contest consists in her "going" (*ibit*). A substantive so placed is nominative or accusative, according as it is more closely connected in thought with the subject or with the object of the sentence. The following double indirect question depends on the idea of "problem" contained in *certamen.* Before *tibi, utrum* is omitted.

8. †**maior an illi** : with this reading *maior* cannot be rendered "greater," but the meaning must be "whether the prey fall to thee or *rather* to her." The difficulty has given rise to the conjecture *illa* (nominative): "whether the prey fall to thee, or she prove superior," *sit* being understood after *illa.*

10. **promis** : from the quiver. The whole of the language is, of course, metaphorical. *Dum* belongs to both *promis* and *acuit,* the main clause beginning with *arbiter.*

12. **palmam** : the symbol of victory.

13. **fertur** : cp. v. 41, *n.* Observe the difference in the tenses of *posuisse* and *recreare.*

16. **raptus** : viz. Ganymēdes, son of Tros, and brother of Ilus the founder of Troy. He was carried off from Mount Ida by an eagle to be cupbearer to Zeus (Jupiter).

ODE XXI.

To a Wine-jar.

Argument.—*Ho jar, whatever the destined effect of thy contents, thou art, I know, well worthy of my guest Messāla, and he is a good judge for all his learning, as was stern old Cato. Wine makes the tongue wag, the anxious careless, the poor man bold. Come down, then, and we will keep thee circulating till dawn.*

[See Index for **Cato**, Manlius, Massicus, **Messala**, **Socrates**.]

1. **nata mecum** : *i.e.* 65 B.C., when L. Manlius Torquatus was

consul. It must have been from thirty-five to forty years old at the date the ode was written.

5. **quocumque nomine** : ablative of attendant circumstances, *quocumque* being predicate ; " whatever the score on which thou storest choice (*lectum*) Massic." *Nomen* has the meanings of " title," " pretext," " account," " reason," all traceable to the primary signification " name," and denoting a classification under a heading or name. With *Massicum* supply *vinum* ; so in English we speak of " port " or " port wine."

6. **moveri** : prose would require *quae movearis* (consecutive subjunctive), but the infinitive is frequent in poetry.

7. **descende** : from the *apotheca*, " store-room " (viii. 10, *n*.). *Descende* is the main verb of the sentence which occupies the first two stanzas.

8. **promere** : the proper word for drawing the wine from the *amphora*—" broaching " a new jar.

9. **madet** : " is soaked in." The word is frequently applied to drunkenness, and there is a play on that meaning here.

10. **sermonibus** : " discourses," referring especially to Plato's Dialogues, in which Socrates takes the leading part. **horridus** : the word originally means " bristling," and so applied to character it denotes " blunt," " churlish."

12. **virtus** : connected with *vir*, the word means " manliness," " good qualities." *Virtus prisci Catonis* is equivalent to " good old Cato."

13. **lene tormentum** : the idea is that wine, like the rack, extorts confessions.

16. **retegis** : for the force of the prefix, see on ii. 21. **Lyaeo** : ablative of instrument, the god being identified with wine ; otherwise the ablative of the agent would be used with a preposition. *Lyaeus* means " the looser," *i.e.* from care, and is derived from the Greek *λύω*, " I loose " ; cp. the Latin *luo*, " I discharge (a debt)."

18. **viresque et** : the *-que* joins this line with the preceding ; the *et* couples *vires* and *cornua*. The metaphorical use of " horns " for " power " is familiar to most of us from the Hebrew Scriptures.

19. **post te** : *i.e.* " after (he has drunk of) thee." *Trementi* agrees with *pauperi*, and is here used transitively, the idea of " trembling " being extended to that of " dreading."

20. **apices** : properly the tiara, the lofty head-dress worn by oriental monarchs. The epithet *iratos* is transferred from *regum* to *apices* ; see i. 42, *n*.

21. **te** : the jar in question. **laeta** : predicative—" in kindness," " without malice."

22. **solvere** : " loth to loose." For the infinitive, cp. *spernere fortior*, iii. 50, *n*.

23. **vivae** : "living," *i.e.* which do not go out. **producent** : predicate of *Liber*, *Venus*, *Gratiae*, and *lucernae*.

24. **dum** : where there is no idea of purpose (*i.e.* of continuing one action *in order to* allow time for another to take place), but simply of time (*i.e.* of continuing one action until the occurrence of another), *dum*, "until," is followed by the indicative ; cp. Vergil, *Eclogue*, ix. 23, *Dum redeo, pasce capellae*, "Pasture the goats until my return."

ODE XXII.

To Diana.

Argument.—*Queen of the woods, goddess of travail, to thee I dedicate this pine tree, and to thee will I do yearly sacrifice of a young boar.*

1. **Virgo** : see Index, *s.v.* Diana.

3. **leto** : dative ; cp. *tibi*, xii. 4.

5. **tua esto** : predicate—"thine be the pine."

6. **per exactos** : "as the years are fulfilled." The meaning is the same as in *pleno anno*, xviii. 5. *Laetus* is adverbial ; cp. *libens*, iv. 29, *n*.

8. **donem** : final subjunctive, *i.e.* denoting purpose, the relative *quam* being equivalent to *ut eam*. For the construction of *dono*, see xiii. 3, *n*.

ODE XXIII.

To Phĭdўle, on the Acceptability of the Poor Man's Small Sacrifice.

Argument.—*There is no need for a country-woman like you to offer much in order that your prayer may be heard and your fortunes may prosper. Costly victims are for the rich ; salted meal appeases your household gods.*

[See Index for Albanus, Algidus.]

1. **caelo** : "to heaven." The original sense is "*for* heaven" (dative of advantage), but when coupled with a verb of motion (as here, *tuleris*) the dative in poetry sometimes denotes the goal of motion which would be ordinarily expressed by the accusative with a preposition. This use of the dative is fairly frequent in Vergil ; e.g. *It caelo clamor*, "The cry goes heavenward"; *Facilis descensus Averno*, "The downward path to Avernus is an easy one." **tuleris** : for the tense of this verb, as of *placaris* (= *placaveris*), see on *volgarit*, ii. 27.

4. **Lares** : see on *penates*, xiv. 3. They were tiny images which stood by the hearth. On special occasions they would be polished with wax and wreathed (v. 15) with flowers.

5. **sentiet** : this stands as predicate to *vitis* and *seges*, and (changed into the plural) to *alumni*. **Afrĭcum** : the south-west wind, so called as blowing towards Italy from the direction of Africa. It is a hot and parching wind, which blights the green crops.

7. **aut** : distinguishing what follows (diseases of the flock) from what precedes (diseases of the crops); whereas *nec . . . nec* distinguish only between two cases of the latter, the vines and the corn. **alumni** : cp. xviii. 4, *n.*

8. **pomifero anno** : "when the year is bearing fruit," *i.e.* in the autumn, which is unhealthy (*grave*) in the greater part of Italy. *Pomum* means any fruit.

10. **devota** : "doomed" to be sacrificed. **quercus** : the preposition follows its case, as in iii. 11. *Victima* (v. 12) is the antecedent of *quae* (v. 9) and subject of *tinguet* (v. 13).

12. **pontificum** : (from *pons*, a bridge or road, + *facere*) the highest religious officers in Rome, the Pontiffs. They had the superintendence of the worship of all the gods, and of all public sacrifices. The victims which they used were naturally the best which could be got. The original number of the Pontifices was five. This was increased (by the *Lex Ogulnia*, 300 B.C.) to nine, and subsequently to sixteen, which was the number in Horace's time. **secures** : here the poll-axe used for slaughtering a large victim such as an ox.

13. **te** : in prose *attinet* usually takes the accusative with *ad*. *Nihil* is accusative of extent, "to no degree," "in no wise."

15. **coronantem** : agreeing with *te* (v. 13) and equivalent to a conditional clause, "if thou wreathe them."

17. **inmunis** : "bringing no gift"; from *in* + *munus*. The meaning "stainless," which some authorities give to the word here, is unparalleled and impossible; whereas Horace in two other passages (Odes IV. xii. 23; Ep. I. xiv. 33) uses it in the sense of "with empty hand," "without a gift."

18. **sumptuosa hostia** : (1) if these words are, as the metre seems to show, in the ablative, the line is parenthetical, *blandior* referring to *manus* in v. 17; "(thy hand) no more persuasive with (ablative of instrument) a costly sacrifice," *i.e.* "that would not be more persuasive were it to offer a costly sacrifice." (2) But some scholars, disliking the harsh parenthesis, hold that *sumptuosa hostia* may be nominative, the short *a* at the end of *sumptuosa* forming a long syllable with the following *bl*. If this is so, the comma after *hostia* must be removed, and *hostia* becomes the subject of *mollivit* : "a costly sacrifice has not more persuasively appeased the estranged household gods than holy meal," etc., *farre* being ablative of the standard of comparison. Against this rendering there is not only the metrical difficulty, but also the awkwardness of the two adjectives *sumptuosa* and *blandior* applied to one substantive.

20. **saliente mica** : "crackling grain (of salt)." *Mica* properly

means a crumb or grain of anything ; that it here denotes a grain of salt is certain from the Roman custom of offering meal mixed with salt (*mola salsa*), and from the word *saliente* (" leaping "), which refers to the crackling of the salt in the flames.

ODE XXIV.

Of the Evils of Avarice.

Argument.—*Though a man have all the wealth of Arabia and India, yet he must bow to Necessity ; and the poor Scythian nomad who carries his all about in one waggon lives a better life than does the rich man. The Scythian mother is generous, her heart is pure ; and she hands on to her children the rich dowry of their parents' virtue. With them, impurity is a sin whose wage is death. This is the way of life which he must restore in Rome who would be called his country's Father and be held in honour by the generations to come.*

But nowadays we hate goodness when we see it, yet regret it when it is flown. Laws avail not when the heart is evil. Avarice is the root of the wrong—avarice, which stops at nothing, and makes poverty a disgrace. We ought to cast our wealth away, or give it to the gods, and set about training our sons in a sterner school. Look at them! They cannot sit a horse, much less hunt like men ; they can but gamble and play womanish games. Small wonder, when their fathers set them such an example of fraud and dishonesty, all lusting after gain, and never satisfied.

[See Index for Ceres, Scythae.]

1. **opulentior** : referring to the subject (*tu* understood) of *occupes* (v. 3).

3. **caementis** : i. 34, *n*. Here it is for the foundations of houses on land and sea alike. **licet** : when *licet* introduces (as here) a concessive subjunctive, it is equivalent to a conjunction ; " although," " granted that." For *occupes*, see vi. 13, *n*.

4. †**terrenum** : here a substantive—" the dry land." This is a conjecture, all the MSS. giving *Tyrrhenum*, and some of them *Apulicum* ; thus, *Tyrrhenum omne tuis et mare Apulicum*, "the whole Tyrrhenian and Apulian Sea." The *Mare Tyrrhenum* is that which lies west of Italy, the *Mare Apulicum* that which washes the shores of Apulia (the " heel " of Italy). The objection to reading *Apulicum* is that its first syllable is long, and the metre requires a short vowel.

5. **figit** : the final syllable is long at the caesura. See on xvi. 26.

6. **verticibus** : " roofs " of the buildings. Necessity is pictured as armed with nails of steel, which she drives into the very topmost beams, to show that not even the richest man's loftiest building can escape her law.

10. **vagas** : " nomad." They had no fixed habitation but moved

from one region to another, as war or exhausted lands impelled them, carrying their tents, etc., in their waggons. **rite** : "in their own fashion."

12. **inmetata** : "unmeasured," because, whatever land they tilled, the entire produce was regarded as common property, and no man had anything of his very own. Hence the crops were *liberae*, "free," "unbought," all receiving their portion from the common stock.

14. **annuā** : members of the tribe took it in turn to cultivate the necessary quantity of land; but such labour was always regarded as a grievance, and at the year's end the year's workers were glad to get back to the fighting or hunting which occupied the rest of their time.

15. **defunctum** : "he who has ended his (year's) labours." The compounds of *fungor* take the same case as the simple verb.

16. **aequali sorte** : "on like terms," *i.e.* for one year and no more.

17. **illic** : "in that land" of the Getae.

18. **temperat** : intransitive ; "refrains herself from," "is merciful to." Stepmothers have always been proverbially unkind to their stepchildren.

22. **alterius viri** : *viri* is the objective genitive after the verbal adjective *metuens* (cp. *rixarum metuens*, xix. 16).

23. **certo foedere** : best taken as ablative of attendant circumstances ; "the marriage tie being indissoluble."

24. **nefas** : sc. *est*. *Peccare* refers to the breaking of the marriage vow, and may be translated by an abstract noun. The force of *aut* is "transgression is not permitted ; or, if they do transgress, the price is death." **pretiumst** : for *pretium est*.

25. **inpias** : the regular epithet of "civil" war, which was a violation of the duty of *pietas* ; see iv. 6, *n*.

26. **tollere** : "to do away with," "remove," as in v. 32, *sublatam*. *Tollo* means (1) "to lift up" ; hence (2) "to lift up and take away" ; and (3) "to do away with."

27. **Pater Urbium** : the title of *Pater*, "Father," was given by cities to their great benefactors as a mark of esteem : Cicero was hailed *Pater Patriae* for saving Rome from Catilīna ; Augustus had the title conferred on him by the Senate in 2 B.C., though it was often unofficially applied to him before that.

28. **subscribi statuis** : the subject of *subscribi* is (as is always the case with an infinitive following *quaerere*) the same as that of the finite verb (*quaereret*), the meaning being "if he shall seek to be entitled beneath (*sub-*) his statues." *Subscribi* is therefore here a copulative verb, and *pater urbium* is the complement.

30. **post genitis** : "to them that are born after." *Post* is an adverb, as in xx. 3 ; and the dative is that of the "person judging," which falls under the general heading of dative of the indirect object.

quatenus : "inasmuch as," "since." *Heu nefas!* is an exclamation and syntactically forms no part of the sentence.

31. **incolumem** : "while it is safe," *i.e.* "alive." So *sublatam* is equivalent to "when dead." *Invidi* belongs to both clauses.

33. **quid** : supply *proficiunt* from v. 36; *quid* is accusative of extent.

36. **si** : all from here to the end of v. 44 is a protasis dependent on *quid proficiunt?* *Si* must therefore be understood before the clauses beginning with *horrida* (v. 40) and *magnum* (v. 42).

37. **pars** : *i.e.* the tropical regions. Join *mundi* with *pars* and *latus* alike.

39. **solo** : "on the ground," ablative of place without preposition or epithet. Cp. i. 10, *n.*

42. **opprobrium** : appositive to *pauperies*—"(accounted) a deep disgrace."

45. **vel nos** : the verb is *mittamus* (v. 50); the objects are given in v. 48. The treasures are to be dedicated to the gods in the Capitoline temple.

46. **clamor et turba** : *i.e.* "the shouting mob." This figure of speech, in which two substantives stand for a substantive and adjective, is called hendiadys (from the Greek ἓν διὰ δυοῖν, "one thing through two").

50. **mittamus** : jussive subjunctive. **scelerum** : *poenitet*, *piget*, *pudet*, and *taedet* require a genitive of that which excites the feeling. With *poenitet* here understand *nos*.

51. **eradenda** : the gerundive is here used as an adjective implying necessity; so, too, *formandae*, v. 54. For the gender of *cupidinis*, see on xvi. 39, *n.*

54. **equo** : either dative of indirect object with *haerere*, or ablative of place.

55. **haerere** : cp. *flectere sciens*, vii. 25, *n.* So *ludere doctior*, v. 56. *Ingenuus* means born of free parents, especially of noble parents; what we usually mean by "a gentleman born."

57. **iubeas** : supply *eum ludere*; so too in v. 58 with *malis* (note the quantity, – –). The subjunctives *iubeas* and *malis* are those of conditional clauses relating to the future; the epithet *doctior* forms the apodosis, instead of a statement of that epithet's being applicable. *Legibus* is instrumental, depending on *vetita*. Gambling was prohibited, but special laws *de alea* are unknown.

59. **cum** : "because," "since"; as is shown by the mood of *fallat* and *properet* (subjunctive in causal clauses). The idea is "What else can you expect from the son of such a father?"

62. **heredi** : dative of advantage. He hastens to get a fortune to leave to an heir who does not deserve it.

64. **rei** : "fortune," as in xvi. 25. It is dative in case. To the

owner it always seems *curta*, "maimed," *i.e.* "incomplete." When *nescio quis* (*quae*, *quid*, etc.) is joined with the indicative, it is equivalent to an indefinite pronoun, "some one or other"; when joined with the subjunctive it introduces a dependent question, "I do not know who, etc."

ODE XXV.

AN ODE TO BACCHUS.

ARGUMENT.—*I am inspired! Whither shall I flee to sing a song that may make a god of my Emperor? I am as a Bacchante out on Thracian mountains. No humble song will I utter: I will follow up my inspiration at all hazards.*

[See Index for Rhodope, Thrace.]

1. **quo**: adverb. **tui**: the usual genitive (objective) after a word denoting "full of."

2. **in specus**: the preposition must be understood before *nemora* also.

3. **velox**: "quickened with changed soul." The *mens nova* is the mind of the god working within him and endowing him with miraculous speed.

4. **antris**: either (1) dative of the agent with the passive verb (see the note on iii. 22); or (2) ablative of place. **Caesaris**: sc. *Augusti*.

5. **meditans**: *meditari* is the regular word for "practising" a lyrical or other musical composition.

6. **stellis inserere**: *i.e.* to tell of his exaltation to heaven and his admission to the council of the gods.

7. **insigne**: observe the force of the gender, "*something* illustrious."

8. **non secus**: "not otherwise," *i.e.* "so."

9. †**exsomnis**: many editors, thinking that *iugis* requires an epithet, conjecture *Edonis*. The Edoni (adj. *Edonus*, *-a*, *-um*) were a Thracian tribe, east of the river Strymon. **Euhias**: a female worshipper of Bacchus or Euhius, so called from the Bacchanal's cry of *Euhoe!*

12. **lustratam**: "traversed." *Lustrare* means (1) "to purify" by offering a propitiary sacrifice, and (2) because the sacrificing priest walked round the person or thing to be purified, "to go round," "to traverse," either physically or with the eye or mind. **ut**: "as," correlative with *non secus*, in v. 8.

14. **potens**: this word requires the genitive when meaning "master of," being properly the present participle of *possum*. When meaning "powerful," it is constructed with an ablative of cause; e.g. *centum potentem oppidis*, xxvii. 33. The person addressed is still Bacchus, among whose attendants were the *Naïades* ("river nymphs").

17. **humili modo**: ablative of quality.

18. **periculumst**: for *periculum est.*

19. **Lenaee**: the adjective *Lenaeus* is from the Greek, and is formed from the substantive ληνός (*lēnŏs*), denoting "a wine-press." It may be here rendered "lord of the wine-press."

20. **tempora**: "temples" of the head.

ODE XXVI.

Horace Renounces Love's Service.

Argument.—*I have served well my time under Love's flag; now I take my discharge, and hang my armour up. But, O Venus, do thou chastise Chloë's proud spirit!*

[See Index for Cyprus, Memphis, Sithonia.]

1. **puellis**: Horace refers, not only to his love affairs, but to his love poems also. **idoneus**: "so as to please."

3. **defunctum**: cp. xxiv. 15, *n.*

4. **barbitŏn**: accusative singular of the Greek noun *barbĭtŏs.* It was usual for a man on escaping from danger to hang up his clothes, weapons, etc., as an offering in the temple of the deity who presided over the scene of his dangers. So Horace represents himself as dedicating to Venus the instruments of love—the lyre, torch, etc.—just as a man on escaping from drowning would dedicate his clothes to Neptune (I. v. 16).

5. **marinae**: Aphrodīte (Venus) was said to have risen from the foam of the sea. *Lătus* refers to the statue of the goddess in the temple.

7. **funalia**: "torches," properly pieces of rope (*funis* = "a rope") dipped in tar or wax, which lighted the lover to his mistress' house. **vectes**: "crowbars," for breaking down doors shut against him (*oppositis*, sc. *mihi*). It is not clear what the bows were for.

9. **O quae**: *i.e.* Venus. **beatam**: "wealthy," a common meaning in Horace.

11. **sublimi**: "uplifted," in attitude to strike.

12. **semel**: with *tange.* Chloë is to be made to feel the smart of love just once.

ODE XXVII.

To Galatea about to Start upon a Journey, Warning her of Europe's Example.

Argument.—*May no evil omen disturb one so good as you! I will take the auspices.*

Yes, they are favourable; go, and good luck go with you! All is well, but you know the perils of a journey by sea. Remember how Eurōpē, so bold at starting, repented when it was too late. How she

raved, and longed to punish the cause of all her sorrows, and prayed for death to destroy for ever her fatal beauty. She thought of her father, bidding her kill herself, no matter how, rather than live a slave-girl's life of toil and shame, until Venus pointed out to her the dignity of her lot.

[See Index for Crete, Europe, Iapyx, Lanuvium.]

1. **recinentis** : the prefix implies that the note was repeated many times. The "omen of the owl" is the sign of bad luck, which its note was supposed to give. The birds used in augury (see note on iii. 61) were divided into (*a*) *oscines aves*, which gave omens by their note (*os-cen*, from *os* and *căno*) ; and (*b*) *praepĕtes aves*, which gave them by their flight (*praepes, -ĕtis*, from *prae* and *pĕto*). The various animals mentioned below are all ill-omened, except the raven (*corvus*) in v. 11.

5. †**rumpat** : jussive subjunctive, expressing a wish. There is a variant reading *rumpit*, which makes the whole passage a statement as to what occurrences may be looked upon as bad omens.

6. **per obliquum** : "across their path" (*lit.* "sideways"). The neuter adjective is used as a substantive, as in *ex occulto* ("secretly"), *per tacitum* ("quietly").

7. **cui timebo** : the order is *ego prece suscitabo* (*ei*) *cui timebo oscinem corvum*, and both datives are of advantage. The tense of *timebo* is due to the future tense of the main verb *suscitabo*.

8. **auspex** : here equivalent to *augur*, but generally used in the derived sense of "director," "leader," as augurs were consulted before any transaction of importance.

9. **repetat** : the subjunctive is one of purpose, the purpose being the prevention of the occurrence of the action expressed by the subjunctive before that of the main clause (*suscitabo*) is accomplished.

10. **divina** : "divinely inspired," "prophetic" ; hence the objective genitive *imbrium*. The bird is apparently the crow (*cornix*), which is called *aquae augur*, xvii. 12 ; perhaps the heron. Notice the unusual form of the genitive, *inminentum* ; cp. *clientum*, Ode v. 53, *n*.

11. **oscinem** : see v. 1, *n*.

13. **sis licet** : *sis* is jussive (cp. *rumpat*, v. 5) ; *licet* is parenthetical, and equivalent to *per me licet*—"be happy, (as far as I am concerned) you may."

14. **nostri** : cp. xi. 51, *n*.

15. **laevus** : "appearing on the left hand" (*sinistra*), and so "unlucky," whence our word "sinister." The bird "forbids," as being itself the forbidding sign. †**vetat** : there is a variant reading *vetet*, jussive subjunctive.

17. **trepidet** : dependent question. So *sit* and *peccet*. The verb belongs closely to *pronus*—"hurries to its setting." Orīon sets about the beginning of November.

18. **quid** : in this clause *quid* is predicative, and the gender is like that in *triste lupus stabulis*, " the wolf is a bad thing for sheep-folds." In the next clause *quid* is an adverbial accusative of extent; *novi quid peccet* = " I know wherein (*lit.* in respect of what) the north-west wind sins."

19. **albus** : " cloudless " ; cp. *candidus*, vii. 1. There may be a violent gale in a cloudless sky.

21. **caecos** : *caecus* = (1) " not seeing," " blind " ; (2) " not seen," " hidden." The latter is the meaning here.

22. **sentiant** : jussive subjunctive. Cp. *rumpat*, v. 5.

23. **nigri** : *niger* denotes a shining black, *ater* (v. 18) a dull black.

25. **sic** : " just thus " ; *i.e.* just as Galatea is doing, Europe left her home to cross the water.

27. **medias fraudes** : " the trickery that beset her," *lit.* " midmost," because she was in the midst of it.

28. **palluit** : here constructed as a transitive verb on the analogy of *tremo* (xxi. 19), *fugio*, etc. **audax** : " bold though she was."

29. **florum** : objective genitive with *studiosa*.

31. **sublustri** : " half-lit," neither dark nor light. Notice the force of the prefix; so *subrideo*, " smile slightly " ; *subacutus*, " rather sharp," etc. The ablative is one of attendant circumstance.

33. **simul** : equivalent to *simul ac*, as in xii. 7.

35. **filiae** : genitive of material, or that of which the thing (*nomen*) consists. Some take it as dative of the agent : " O name (of father) relinquished by thy daughter." *Pietas*, which denotes the dutiful affection arising out of human relationships as well as " piety " towards the gods, is here " filial love."

37. **unde quo** : both are interrogative ; " whence (and) whither ? " **lĕvis** : " light," a light punishment.

38. **culpae** : dative of indirect object with *lĕvis*, an adjective expressing an idea such as verbs constructed with the dative express. **vigilansne** : *-nĕ* is often used instead of *utrum* to introduce the first alternative in a double question.

40. **ludit** : transitive, as often—" to mock." Cp. v. 69. The object is (*me*) *carentem vitiis*. **imago** : " fancy."

41. **porta . . . eburna** : ablative of the road by which one goes. Dreams were fabled to come from the nether world through two gates, one of ivory, the other of horn. Dreams issuing from the latter gate came true, those from the ivory gate did not.

46. **dedat** : the form of the conditional sentence indicates that the realisation of the protasis is regarded as possible.

47. **modo** : " lately." **multum** : adverbial accusative of extent.

50. **moror** : " keep waiting." **deorum** : the genitive is partitive depending upon *quis*, which is here, somewhat unusually, of the second person. **utinam** : with a primary tense *utinam* expresses a

wish which may be fulfilled; with a past tense, a wish which cannot now be accomplished, a regret. Observe the separation of *inter* from its noun *leones*.

54. **occupet**: for the subjunctive see v. 9, *n*.

55. **praedae**: dative of indirect object depending on *defluat*. Distinguish *pascere*, "to give food to," from *pasci*, "to get food."

57. **vilis Europe**: vocative, supposed to be her father's words, as is all that follows from *quid* to *paelex* (v. 66).

58. **cessas**: "hesitate," as in xix. 19.

59. **pendulum**: the verbal notion is prominent; "(thy neck) as it hangs."

62. **age**: "come"; cp. iv. 1, *n*.

64. **pensum**: (from *pendĕre*, "to weigh") properly the portion of wool weighed out for the day's spinning to each handmaid (as here); hence, generally, "a task."

65. **sanguis**: "daughter."

67. **perfidum**: adverbial use of the accusative singular neuter of the adjective.

68. **filius**: Cupid. His bow, which he has just used against Europe, is now *remissus*, "unbent."

69. **lusit**: "*had* mocked"; the perfect indicative after *cum*, *ubi*, and other temporal conjunctions is rendered by the English past-perfect.

70. **irarum**: the use of the genitive here is apparently a Grecism, *i.e.* an imitation of the construction that would be used with a verb meaning "to cease from" in Greek, where, the ablative case being lost, separation is expressed by the genitive. The ordinary Latin use with *abstineo* is the ablative. Observe the plural *irarum*; it may denote "fits of anger."

71. **laceranda**: complement to *cornua*, "shall offer his horns *to be rent*."

73. **uxor esse nescis**: this means either (1) "thou knowest not how to be (*i.e.* to play the part of) wife (of Jove)," or (2) "thou knowest not that thou art wife (of Jove)." If the first meaning is adopted, there is no syntactical difficulty; with the second meaning the construction may be explained (*a*) as abbreviated from *tu, uxor invicti Iovis, nescis te uxorem Iovis esse*, "thou, though wife of unvanquished Jove, knowest not that such thou art," or (*b*) as a Grecism, for in Greek the subject of a dependent statement, if the same as that of the main verb, is omitted, and any noun or adjective referring to it is put in the nominative.

74. **mitte**: "let go," *i.e.* "away with."

75. **sectus orbis**: *lit.* "the divided world," *i.e.* "a portion of the world," viz. Europe. *Nomina* is plural by poetic licence.

ODE XXVIII.

An Invitation to Lyde to celebrate the Neptunalia.

Argument.—*Let us drink in Neptune's honour. Bring out my best wine, and be speedy, for the day is waning. We will have a singing match, with odes to Neptune, Diana, Venus, and Night.*

[See Index for Caecubum, Cnidos, Cyclades, Cynthus, Cyprus, Latona.]

1. **festo die** : ablative of point of time. The feast of Neptune was kept on July 23rd. *Potius* is an adjective (see ix. 2, *n.*), predicative to *quid.*

2. **faciam** : potential subjunctive—" could I do (if I were to try)?" **reconditum** : the prefix (*re-* = " back ") implies that the jar is at the back of the *apotheca* (viii. 10, *n.*), and therefore one of an old vintage.

6. **stet** : subjunctive, because the standing still is not represented as a fact.

7. **deripere** : for the infinitive with *parco*, cp. viii. 26, *n.* **horreo** : properly a " granary " (cp. *hordeum*, " barley "), " a store-room."

8. **Bibuli** : there was a Marcus Calpurnius Bibulus consul in 59 B.C., but the name is chosen here for the sake of a pun.

9. **nos** : this may here be equivalent to *ego* ; if it is not, the sentence will be less symmetrical, but the meaning will still be that Horace will sing of Neptune, Lyde of Diana, and both of Venus.

11. **recines** : " sing *in answer* (*re-*)." Contrast *recinentis*, xxvii. 1, *n.*

13. **summo carmine** : " at the *end of* our song." This meaning of *summus* is classical, but somewhat rare. The ablative is temporal.

14. **fulgentes** : in allusion to their marble cliffs and quarries.

15. **iunctis** : Venus was represented as riding in a chariot drawn by doves or swans.

16. **dicetur** : according to the punctuation in the text, this verb must be understood with *Nox.* Others put the stop after *oloribus*, instead of after *dicetur*, and understand *cantabimus* with *summo carmine.* In either case *nenia* is instrumental ablative. **nenia** : generally " a dirge," but sometimes, as here, any trifling ditty. The participle of the deponent *mereor* is often passive in sense, as here.

ODE XXIX.

An Invitation to Maecenas to Visit Horace.

Argument.—*Everything is ready for our feast, Maecenas, so, instead of gazing at the country from your windows in Rome, come and exchange magnificence for simplicity : others have found it a good antidote for care. Besides, 'tis the dog-days, and work is impossible, yet you still worry about politics. Believe me, the future is wisely hidden*

from us: be content to take things as they come, for life is a river, now quiet, now swollen by floods, and he who makes the most of each day as it passes is happiest. Fortune is fickle, but she cannot undo good deeds of the past or rob a man of his good conscience. I laugh at her, and take her as she comes, fair or foul. Thus I am ready for any vicissitudes.

[See Index for Andromeda, **Bactra**, **Cyrus**, Pollux, Seres, Tanais, **Tibur**.]

1. **Tyrrhena**: see Index, *s.v.* TYRRHENUS and MAECENAS. The adjective is made to agree with *progenies*, though strictly it applies to *regum*; cp. i. 42, *n*.

2. **verso**: the *cadus* or *amphora* would be "tilted" to pour out its contents. *Ante* is an adverb. *Merum* and *balanus* (v. 4) are each the subject of *est* (v. 5). **cado**: local ablative.

4. **balanus**: the Arabian behen-nut which, when crushed (*pressa*), yields balsam, a fragrant viscous substance used for anointing the hair. *Capillis* goes as a dative of advantage with *pressa*.

5. **iamdudum**: *iamdudum, iamdiu, iampridem*, require the present in Latin, where we use a present-perfect. **apud mest**: for *apud me est*—"this long time has been at my house." Used with personal accusatives, *apud* frequently has this meaning; but *apud Ciceronem*, etc., may also mean "*in the writings of* Cicero," etc. **morae**: dative of indirect object with *eripe*.

6. †**ne . . . contempleris**: final, "lest thou gaze," *i.e.* "rest content with gazing." There is a reading *nec contempleris*, a colloquial form of prohibition used by Horace in Odes II. xi. 4, Sat. II. 3, 88.

9. **fastidiosam**: here used in a causal sense—"causing satiety," "cloying."

10. **molem**: so in English we speak of "a stately *pile*."

13. **gratae**: sc. *fuerunt*.

14. **lare**: the singular is less common than the plural. The word here means simply "roof." See xiv. 3, *n*.

15. **aulaeis et ostro**: the *aulaea* (neuter plural) were hangings round the walls or across the ceiling; *ostrum* denotes the purple upholstery of the banqueting couches.

22. **horridi**: here used in its original meaning of "rough," "unkempt."

25. **deceat**: subjunctive of indirect question dependent on the idea of inquiry in *curas*. Cp. *parent*, v. 28.

26. **urbi**: with *sollicitus* (dative of reference). The object of *times* is the following indirect question.

27. **regnata**: *regnare* is properly an intransitive verb, meaning "to have royal power"; it is, however, in Augustan poetry and post-Augustan prose, used transitively in the passive. Cp. *triumphatis*, iii. 43, where see note. *Cyro* is dative of the agent.

28. **parent** : "are about," *lit.* what plots they are preparing. *Tanais* is here put for SCYTHAE (see Index), and *discors* refers to civil wars.

30. **premit** : "covers," "veils."

32. **trepidat** : "strives," "frets." The verb implies "worrying activity."

33. **aequus** : here "calmly," "with undisturbed (*lit.* level) mind." **fluminis ritu** : cp. *Herculis ritu,* xiv. 1. With *fluminis* agree the participles *delabentis* (v. 35) and *volventis* (v. 38).

35. **cum pace** : "peacefully." The ablative of manner as a rule requires the preposition *cum* or an epithet. The final syllable of *Etruscum* is elided before the initial vowel of the following line; this running of one verse into another is known as *synaphēa* ("fitting together").

41. **potens sui** : "master of himself," "self-restrained"; opposed to *inpotens* (*sui*), "passionate," xxx. 3. For the genitive cp. xxv. 14.

42. **deget** : sc. *vitam.* **in diem** : "from day to day." The plural form *in dies* is more frequent.

43. **dixisse** : the perfect infinitive is often used "of an action made the subject of a judgment" (Roby). Cp. Ovid, *Metamorphoses* i. 176, *Hic locus est quem . . . haud timeam magni dixisse Palatia caeli,* "This is a place which I should not hesitate to call the palace of the boundless sky."

46. **retrost** : i.e. *retro est*—all that is gone behind, past.

49. **negotio** : the ablative (instrumental) belongs to *laeta,* as in *robustus militia,* ii. 2.

50. **ludere** : for this use of the infinitive see iii. 50, *n.* *Insolentem* has here the secondary sense of "wanton," "insolent." The word originally means "unaccustomed" (*soleo*), "unusual." *Ludum* is cognate accusative.

53. **manentem** : sc. *fortunam.*

54. **resigno** : properly "unseal," "remove one's seal from," "to rescind an agreement," and so "resign." For the force of the prefix cp. *recludens,* ii. 21, *n.*

57. **meum** : "my part"; it is nominative singular neuter, and stands as predicate to the infinitive *decurrere,* etc. If a substantive were used, it would stand in the genitive.

58. **malus** : note the quantity (*ā*).

59. **pacisci** : "to make bargains by means of vows," *i.e.* like a mariner in a tempest, to make extravagant vows.

62. **tum** : *i.e.* even through the storm. The ablative *praesidio* belongs to *tutum,* which is a shortened form of the participle of *ueor,* "I watch over," used passively.

ODE XXX.

OF THE POET'S IMMORTALITY : AN EPILOGUE.

ARGUMENT.—*My monument is grander and more lasting than the pyramids, and it will weather storm and time. I shall be immortal, and men will speak of me as the poet who first acclimatised in Italy the lyric poetry of Alcaeus and Sappho.*

[See Index for Aeolius, Aufidus, Daunus, Delphi, Libitina.]

2. **situ** : *situs* is a verbal substantive from *sino*, "I permit," of which verb the original meaning was "I lay"; *situs*, therefore, denotes "a being laid or placed," whence it gets its meaning here of "construction," "architecture," and also its ordinary meaning of "situation," "site."

3. **inpotens** : see xxix. 41, *n*.

4. **possit** : the subjunctive is consecutive, and the relative *quod* introducing it is equivalent to *tale ut id*.

7. **usque** : with *crescam*. *Postera* means "of posterity."

9. **scandet** : *dum*, meaning "all the time that," requires the same tense as the principal verb (*crescam*). The verb *scando* implies the *steep ascent* of the Capitol. **virgine** : "vestal." The vestal virgins were chosen from the noblest families in Rome to tend the eternal fire in the temple of Vesta (*q.v.* Index). They took an oath of perpetual virginity, and amongst their duties was the attendance at certain great religious ceremonies. **pontifex** : xxiii. 12, *n*.

10-12. **qua . . . populorum** : the clause may be taken either with *dicar* or with *deduxisse*, but far preferably with the latter; Horace looks forward to world-wide, not merely to local, fame.

11. **aquae** : the genitive is used because of the idea of "wanting" in *pauper*. Cp. *inane lymphae*, xi. 26.

12. **populorum** : *regnare*, as stated in the note on xxix. 27, is intransitive; it is here followed by an objective genitive dependent on the substantival notion (*rex*) contained in the verb, and in imitation of the construction of verbs of *ruling* in Greek. **ex humili** : *lit.* "mighty out of (a) poor (man)," *i.e.* "mighty after being lowly." This use of *ex* is not uncommon; cp. *Transfuga ex oratore factus*, "Having become a deserter after being an ambassador."

13. **princeps** : "first." By *Aeolium carmen* Horace means the Alcaic and Sapphic metres. Alcaeus and Sappho were both lyric poets of Lesbos, an island of Aeolia, the northern part of the west coast of Asia Minor, and lived in the seventh century B.C.

14. **deduxisse** : *deducere* is the regular word for leading colonists from their old to their new home, and is here used metaphorically of the introduction of Aeolian measures into Latin poetry.

15. **mihi** : dative of possessor, represented in English by the possessive adjective.

16. **Melpomene** : see Index, *s.v.* MUSA.

NOTES ON BOOK IV.

† denotes a variant reading.
Proper names that need explanation will be found in the Index.

ODE I.

An Ode to the Goddess of Love.

Argument.—*Leave me in peace, Venus, for I am grown too old for love. Address thyself to Paullus Maximus, for he has all the charms which I lack, and moreover he is rich enough to pay thee due thanks for thine aid. And yet, why is it that the fair Ligurīnus haunts my dreams?*

1. **intermissa**: the Third Book of the Odes was issued as early as 24 B.C., whereas Book IV. cannot have been published before 13 B.C. —eleven years later. Horace feigns that his reason for once more writing love poetry is that his passions have again been stirred by Venus.

2. **bella**: so we speak of being "smitten" with a lady's charms, and of "laying siege" to her affections. *Bella movere* = "to stir up war."

3. **bonae**: Horace tells us elsewhere that Cinara was fond of money, but still fonder of him. *Bonae* implies no more moral goodness than does "my good friend."

6. **lustra**: a *lustrum* is properly the sacrifice of purification performed by the Censors at the close of their census in every fifth year. Hence it comes to mean "a term of five years." As Horace was born in 65 B.C., the date of this ode must be about 15 B.C. The phrase *circa lustra decem* stands as an attribute of a substantive unexpressed—"a man of fifty." **flectere**: the metaphor in *flectere* is from a rider guiding his horse.

7. **imperiis**: best taken as ablative of the instrument with *flectere*.

8. **revocant**: "call back," *i.e.* from me to themselves.

9. **in domum**: with *comissabere*, "wilt go and revel in the house of . . ."

10. **oloribus**: ablative of the instrument with *ales*. The swan and dove were sacred to Venus, who was represented as drawn about in a flying car by those birds. *Purpureus* is "bright," "gleaming," and may be applied to *any* brilliant object.

11. **comissabere**: the *comus* was the "dessert" of a Roman dinner; after the ladies of the family had retired, the men drank and sang or were entertained by professionals. Sometimes one such company of revellers would march through the streets and join another; hence *comissari*, "to take part in a procession of revellers." The reference is probably to Paullus Fabius Maximus, consul 11 B.C.

12. **iecur**: the liver was spoken of by the ancients as the seat of the emotions, just as the heart is with us.

14. **non tacitus**: "not silent," *i.e.* eloquent.

15. **artium**: here "accomplishments."

17. **quandoque**: for *quandocumque.*

18. **muneribus**: with *potentior*; his qualities avail more than do his rival's gifts.

19. **Albanos prope lacus**: we may assume that Paullus had a villa in the neighbourhood of these lakes, which lay 15 miles S.E. of Rome. **te**: *i.e.* a statue of thee.

22. **duces**: here "inhale."

24. **carminibus**: here used of instrumental music—Lieder ohne Worte.

28. **in morem Salium**: "after the fashion of the Salii," the priests of Mars; they took their name from the dances (*salio*, "I dance") with which they celebrated his yearly festival. **ter**: referring to the "steps" of the dance.

30. **animi mutui**: "a return of affection."

31. **certare . . . mero**: "to do rivalry with wine," *i.e.* to join in a drinking bout.

38. **iam captum**: the description of a dream, in which Horace seems to be pursuing Ligurīnus, but never quite overtaking him.

39. **Martii Campi**: the Campus Martius, bordered on three sides by the river Tiber, north of the city, was the favourite exercise-ground of the young Romans. Here they rode, ran, wrestled, and threw the javelin or quoit (*discus*), ending up with a plunge in the river (*aquas volubiles*).

ODE II.

The Poet declines a Task which is too great for him.

Argument.—*To aim at rivalling Pindar is a foolish thing, and dangerous: his voice is as the roar of a river in flood, alike when he sings of gods, or heroes and their deeds, praises Olympian winners, or laments the untimely dead. He is the swan, I am but a bee, industrious indeed, but of little strength.*

33. *But you, Antonius, are a greater poet: you shall sing of Caesar's triumphs, and of the city's joy therein. I will join in, if I can: all of us will do sacrifice to heaven—you with a score of cattle, I with one small calf.*

2. **ope Daedalea**: the words may go with *nititur*; but it is more natural to take them with *ceratis*—"relies on wings wax-bound by the device of Daedalus." Daedalus (*Daedaleus* is an adjective) made for himself, and for his son Icărus, wings which were fastened with wax. The two attempted to fly across the sea, but Icarus was drowned in the attempt, and "gave his name" to the *Mare Icarium*, north of Crete. The cause of Icarus' mishap was that he soared too high and the wax was melted by the sun: hence his fate is a warning to the too ambitious poet.

4. **nomina**: a poetical use of the plural for singular.

7. **inmensus ruit**: "pours unfathomable." The adjective is a secondary predicate, and the expression is imitated from the regular Greek idiom, πολὺς ῥεῖ—"flows with a mighty stream."

9. **laurea**: the bay-tree was sacred to Apollo, and so to poets, of whom he was the patron-deity. This and the three following stanzas give four several styles of poetry in which Pindar carried away the palm: (1) Sacred Hymns (*dīthȳrambi*), vv. 10-12; (2) Paeans (*paeānes*), vv. 13-16, celebrating the great deeds of demi-gods and heroes; (3) Songs of Victory (*ĕpīnīcia*), vv. 17-20, in honour of prize-winners at the Grecian games; (4) Dirges (*thrēni*) and Panegyrics (*encōmia*), vv. 21-24, lamenting the dead and extolling their merits. Each of these classes is introduced by *seu* or *sive*, excepting the fourth, which is connected by simple *-ve* (v. 21).

10. **dithyrambos**: a Greek word signifying sacred hymns sung about the altar of Dionysus (Bacchus). The passionate character of his worship was reflected in the hymns, which were full of "strange," "unusual" (*nova*) expressions. How far Pindar's dithyrambs were irregular (*lege solutis*) in metre we cannot say, as all are lost.

11. **numeris**: musical "measures," for which the common word is *mŏdus*.

14. **sanguinem**: "children," in apposition to *reges*; the ancient Greek kings claimed divine descent. **per quos**: *i.e.* Theseus (Index, *s.v.* CENTAURI) and Bellerophon (Index, *s.v.* CHIMAERA).

18. **palma**: the victors in the Greek games carried a branch of palm as the badge of their success; whence *palma* comes to mean "victory." At the Olympic games the victor also wore a wreath of wild olive. See Index, *s.v.* ELIS. **caelestes**: predicative—"lifted up to heaven" with pride and glory, "godlike."

20. **munere**: the Song of Victory, which contributes far more to his fame than do statues (*signa*).

23. **aureos**: "noble"; the epithet belongs to all three nouns preceding. **educit in astra**: *i.e.* "makes immortal."

25. **multa**: "strong," "great." **cycnum**: poets are often called swans, apparently on account of the legend that the swan sings sweetly just before its death; cp. Tennyson's *Dying Swan*.

26. **tendit**: *tendo* is equally common as a transitive or intransitive verb: "he goes" is either *tendit iter* (*cursum*, etc.), or *tendit*. The

relative *quotiens* is placed after *tendit* by a common poetical inversion; cp. *quem*, *v.* 6.

28. **more modoque**: an alliterative expression like our "bag and baggage," "kith and kin."

29. **per laborem**: *per* with the accusative is a common substitute for an adverb. So *per iocum*, "in jest," *per tacitum*, "quietly."

30. **plurimum**: either with *nemus*, "many a grove," or with *laborem*.

31. **ripas**: the banks referred to are those of the Anio in the neighbourhood of Tibur.

33. **maiore . . . plectro**: the *plectrum* was a quill with which the performer struck the strings of his lyre. The ablative is either (1) descriptive, "a bard of bolder quill," *i.e.* a more majestic poet; or (2) instrumental with *concines*, "thou shalt hymn with nobler strain."

35. **sacrum clivum**: any general who was counted worthy of a triumph entered the city on the appointed day in special robes, carrying a bough of bay (*fronde*) as the badge of victory, riding in a chariot, and attended by his army and by the chief of his captives. He crossed the Forum by the *Via Sacra* on its northern side, and ascended the Capitoline Hill by the *Clivus Capitolinus* or *Sacer*, which led from the Forum to the temple of Jupiter, where he offered sacrifice. Augustus did not return from his expedition to Germany to check the Sygambri (see Index) until 13 B.C.

39. **in aurum**: according to the myth there was a cycle of several ages—of Gold, of Silver, of Bronze, of Iron,—each of which was less blessed than the former. When the whole series was completed the golden age was to return, and this is what is meant by "the seasons returning to their pristine gold," *i.e.* "to their golden prime."

42. **ludum**: "holiday." Caesar's triumph would be signalised by *ludi* ("public games") and shows. **super**: "about," "for."

43. **forum**: there were several *fora* at Rome, the oldest and the chief being the *Forum Romanum*, at the eastern foot of the Capitol. In it stood the law courts (*Basilicae*), and here was transacted most of the public business of the city. This would all be at a standstill on the occasion of a public holiday (called *iustitium*).

46. **Sol**: the day on which Augustus returns.

49. **† atque dum procedit**: most MSS. have *teque, dum procedis*; but *te* would necessarily refer to Augustus, whereas the Ode is addressed to Antonius; two MSS. have *teque, dum procedit*, which is explained as addressed to *triumphus* personified. *Te* has been generally regarded as corrupt, and conjectures are numerous: *tuque dum procedis*, "whilst thou (Antonius) dost take the lead," "*io*"*que, dum procedis, atque* (or *iamque*, or *isque*, or *terque*), *dum procedit* (sc. Augustus).

51. **civitas**: in apposition to *nos* understood from *dicemus*.

56. **in mea vota**: *in* is the equivalent of English "against" in such phrases as "to prepare against to-morrow," expressing the *aim* of an action. So here—"to pay my vow."

57. The calf's horns are shaped like the horns of the moon three days after it is new.

59. **duxit** : "has got"; as we say a thing "contracts a stain." **niveus videri** : "snow-white to look upon" (lit. "to be looked upon"); this use of the infinitive with an adjective is common in Horace, but is not a prose construction.

60. **cetera** : "elsewhere," lit. "as to other parts"; the accusative is that of respect.

ODE III.

An Ode to Melpomene.

Argument.—*The poet will not win renown at Olympia or in war : his subject—the trees and streams of home—shall make him glorious. Even so men call me a poet and famous. But 'tis all thy gift, O Muse.*

1. **quem** : the ancients believed generally in the effect upon after-life of all circumstances attending a man's birth. Here Horace pretends that the Muses watched over his birth, and so made him a poet.

2. **lumine** : *lumen* is common in the sense of "eye."

4. **pugilem** : the four great Greek athletic festivals—held at Olympia, Nemea, Delphi, and the Isthmus of Corinth—included contests in boxing, wrestling, running, leaping, quoit and javelin throwing, and racing with teams of two and four horses.

6. **res bellica** : "deed," "exploit." **Deliis . . . foliis** : bay, the badge of victory; cp. ii. 36.

8. **contuderit** : the subjunctive (if such it is) seems to mean "on the ground that he has crushed," as if War (personified) were explaining the reason for the triumph; but it is possible that *contuderit* may be future-perfect.

10. **aquae** : this, the subject of *fingent*, is attracted into the relative clause by a common idiom.

16. **mordeor** : the metaphor is the same as in "back-biting."

17. **testudinis** : properly the "shell" of a tortoise, and then "a lyre," because Mercury was said to have fashioned the first lyre from a tortoise-shell. *Aureae* is used as in ii. 23.

19. **mutis . . . piscibus** : proverbial; cp. "the uncommunicating muteness of fishes" (Lamb).

20. **cycni** : see note on ii. 25.

21. **muneris** : predicative genitive, "this is all thy gift." **tuist** : = *tui est*. *Hoc* is explained by the subject-clause *quod monstror*.

24. **spiro** : the idea is that the poet, being filled with the spirit of the Muses, gives it forth to the world as music. Render : "that melody and power to please are mine . . . ."

ODE IV.

An Ode in honour of Tiberius and Drusus.

Argument.—*The onset of the two Neros was as a full-grown eagle's swoop, or the attack of a young lion; and the Vindelici—I know not why they wear the Amazons' axe—have felt to their cost the full power of good training conjoined to good birth. 'Twas a Nero that defeated Hasdrubal, and gave to our fortunes a lasting turn for the better, till Hannibal confessed that he came as a fawn to hunt the wolf. "Like the lopped oak, or like the Hydra, Rome gathers fresh strength from her wounds," he said; "she rises superior to every disaster, and I own myself defeated. Heaven helps the Claudii, and they are invincible."*

1. **qualem**: in a simile (as here) any case of *qualis* is rendered "just as." When in Latin the object with its enlargement precedes the verb, it is best to turn the sentence into the passive in English. **ministrum fulminis**: the eagle, the bird sacred to Jupiter, was represented as holding a thunderbolt in his claws.

2. **in aves**: with *regnum*. *In* with the accusative is a common equivalent for the objective genitive after such nouns as *regnum, imperium*.

4. **in Ganymede**: "in the matter of Ganymede."

5-12. The four predicates are (1) *olim propulit*, (2) *iam docuere*, (3) *mox demisit*, (4) *nunc egit*. This last and *vidit* (*v.* 16) are best translated as present-perfect ("has driven . . . has seen"). *Olim, iam, mox, nunc* mark four periods.

15. **lacte depulsum**: "weaned," lit. driven from (the lioness') milk. It is possible either (1) to make *lacte* and *ubere* refer to the different animals, and to take *fulva* as meaning the colour of the red-deer; or (2) to explain *matris* as the *lion's* dam, and make *ab ubere* epexegetic of *lacte*—"a lion lately weaned from his milk, yea, from the teat of his tawny dam." The second way, though involving a cumbrous construction, gives the better sense.

16. **novo**: "young," or "new to bloodshed," "unfleshed."

18. **quibus**: render the relative as *et eis*—"*and* whence *their* custom is derived which arms . . ." The allusion is obscure.

24. **iuvenis**: Drusus. **revictae**: "subdued in their turn (*re-*)."

27. **paternus**: Augustus was the step-father of Drusus and Tiberius.

36. **bene nata**: lit. "things (*i.e.* dispositions) nobly born."

37. Augustus' step-sons belonged to the same family as the consul who defeated Hasdrubal in 207 B.C.

38. **Hasdrubal devictus**: in English idiom, "Hasdrubal's overthrow." So *fugatis . . . tenebris* (*v.* 39).

41. **adorea**: "victory"; an old word derived from *ador*, "grain" or "meal," because the soldiers received a largess of it after a victory.

42. **Afer**: *i.e.* Hannibal, so called as a citizen of Carthage, in Africa. **ut**: "ever since"; a somewhat rare but classical construction, found also in prose.

43. **taedas**: "pine-trees." Commonly the word means "torches," because these were made of pine.

44. **equitavit**: the word is metaphorically applicable to *flamma* and *Eurus*, as well as literally to *Afer*.

45. **post hoc**: *i.e.* after the victory at the Metaurus. **usque**: with *secundis*—"ever fortunate."

46. **inpio**: because they violated the temples.

47. **tumultu**: generally used of a tribal "rising," a war within the borders of the Roman dominions.

48. **rectos**: "upright"; the Carthaginians had thrown down the (statues of the) gods.

49. **perfidus Hannibal**: a popular phrase at Rome, as "perfidious Albion" used to be in France.

50. **cervi**: "like deer," in apposition to *nos*, understood with *sectamur*. *Praeda*, again, is in apposition to *cervi*, "the prey of wolves," the sons of Romulus, whom the she-wolf suckled.

51. **sectamur ultro**: "are taking upon ourselves to chase," "are actually chasing"; *ultro* implies that the action is the reverse of what would be expected. **opimus**: "grandest"; Horace adopts this word from the phrase *spolia opima*, arms taken on the field of battle by the victorious from the vanquished general.

52. **effugerest**: *effugere est.*

54. **sacra**: "holy things," *i.e.* Vesta and the household gods (*penates*). Aeneas was said to have brought away from Troy, when it was sacked by the Greeks, his son Ascanius (*natos*), his father Anchises who was too old to escape unaided (*maturos*), together with Vesta and his household gods. With these he came to Latium, where Ascanius became the ancestor, under the name of Iulus, of the *gens Iulia*, to which Augustus belonged by adoption.

57-60. Rome is strengthened by her misfortunes as the tree is by being lopped.

61. **secto corpore**: one of the Labours of Hercules was to destroy the nine-headed hydra (water-snake) of Lerna in Argolis.

63. **monstrum**: see Index, *s.vv.* Colchus and Thebae.

65. **merses**: "*if* you should sink it." So *luctere*, next line. This is known as the concessive subjunctive.

69. **Carthagini**: dative expressing the goal of motion; prose would require the accusative. The allusion is to the messenger who brought to Carthage the news of Hannibal's victory of Cannae (216 B.C.). As proof of his report he poured out before the senate three bushels of gold rings taken from the fingers of Roman knights killed in the battle.

73. **Claudiae**: the Neros were a branch of the *gens Claudia.*

75. **curae**: either of Augustus or their own.

76. **per acuta**: the adjective is used as a substantive meaning "perils."

ODE V.

AN ADDRESS TO AUGUSTUS REQUESTING HIM TO RETURN TO ROME.

ARGUMENT.—*Keep your promise, Caesar, and hurry back to your expectant people, who mourn for you as a mother mourns her son weather-bound at sea. You make the earth glad, and give to us every kind of happiness and virtue. You cause each to dwell under his own vine, and to reverence you as a god in his prayers at night and morning.*

1. **divis**: Augustus claimed descent from Venus and Mars. Others make *divis bonis* an ablative of attendant circumstance—"when the gods were kind," *i.e.* "by the gods' favour." **Romulae**: the more usual form of the adjective from *Romulus* is *Romuleus*.

3. **patrum**: "senators," because the original Senate was composed of fathers of families.

5. **lucem**: "the light of joy."

8. **soles**: "days"; cp. ii. 46 and *note*.

11. **longius**: adverb, like *melius* (*v.* 8). *Spatium annuum* was the time available for sailing in one year; the Romans did not put to sea during the winter months.

13. **ominibus**: "by (consulting the) omens," to discover whether it was well or ill with her son.

18. † **farra**: the MSS. have *rura*; *farra* is a conjecture accepted by editors who think that the repetition of *rura* is awkward and due to a copyist's error.

19. **pacatum**: *i.e.* from pirates. The efficient navy kept up by Augustus rendered piracy impossible.

20. **culpari metuit**: "shrinks from being blamed," *i.e.* "shrinks from blame," "avoids doing anything which could be censured."

22. **mos**: "custom," "public opinion." **lex**: "statute-law." **edomuit**: observe this force of *e-* in compounds—"thoroughly."

23. **simili prole**: the ablative may be either (1) causal with *laudantur*—"praised for (lit. by reason of) offspring," etc., or (2) descriptive with *puerperae*—"mothers whose offspring is like (their husbands) in feature." The allusion is to various laws of Augustus which aimed at encouraging marriage and punishing unchastity.

24. **premit**: "treads hard upon." The metaphor is from a pursuer pressing his foes.

26. **horrida**: this may refer to the rugged forests of ancient Germany, and also to the fact that the Germans wore the hair and moustache long.

27. **fetus**: attraction of the antecedent to the relative clause.

29. **condit**: "sees sink." **collibus**: vines are commonly grown on slopes.

30. **viduas**: elms were used as props, upon which the vines were

trained. Hence they are said to be "wedded to the vine"; and, when not yet so used, to be "unwedded." **ducit**: *uxorem ducere* is "to take a wife."

31. **hinc**: *i.e.* from his vineyard, and his labour there. **alteris . . . mensis**: the "second course" of the dinner, at which wine was first handed round.

33. **prosequitur**: properly "to escort"; hence "to attend upon," and so "to honour." **mero**: it was customary when commencing to drink to pour out a small quantity of wine from the *patera* (a flat saucer-shaped vessel) as a libation to the gods of the household (Lares), and others according to fancy.

35. **uti**: "just as Greece is mindful of . . ."

38. **integro**: with *die*, "unbroken," *i.e.* when the day has just begun.

39. **sicci**: "dry-throated." **uvidi**: "in our cups" or "when the wine is in us."

ODE VI.

A Hymn to Apollo and Diana.

Argument.—*Thou who dost punish the proud tongues, and didst conquer even fierce Achilles, who would fain have extirpated by force our Trojan ancestors, protect thy poet, whom thou hast inspired. Come, boys and maidens, sing the Ode in honour of your protectress, Diana the huntress, the giver of fertility, the queen of the night. In later days ye will be proud to say, "I sang the Secular Hymn of Horace!"*

The occasion of this Ode was the celebration of the *Saeculares Ludi*, in 17 B.C. They recurred once in every 110 (or 100) years, and included a hymn in honour of Apollo and Diana, sung by a chorus of twenty-seven boys and as many young girls. On this occasion Horace received orders to write the Hymn, which we know as his "Carmen Saeculare," and this Ode is an invocation to Apollo and Diana to inspire and help him in his task.

1. **dive**: Index, *s.vv.* Apollo and Niobe. **magnae linguae**: "boastful tongue," objective genitive.

3. **prope victor**: by slaying Hector, the Trojan champion.

8. **cuspide**: the order of the words shows that this should go closely with *pugnax*—"fighting with his spear."

11. **procidit**: perfect tense. **late**: "sprawling far and wide."

13. **equo Minervae**: having failed, after ten years' fighting, to capture Troy by open war, the Greeks resorted to stratagem. They professed to be desirous of going home, and constructed a gigantic horse of wood, in which they concealed some of their picked warriors. This horse, they gave out, was an offering to Minerva, and the Trojans were induced to drag it to their citadel, where the hidden warriors came forth by night, and opened the gates of the town to

the rest of the Greek army, while the Trojans were sunk in slumber after the rejoicings over their imagined deliverance.

14. **male** : "to their cost," a common meaning of the word.

16. **falleret** : this and *ureret* (*v.* 19) stand in the apodosis to the conditional clause *ni . . . adnuisset* (21-24). Normal usage would require *fefellisset . . . ussisset*, referring to actions not realised in the past. But in poetry the imperfect is occasionally used in such sentences in place of the pluperfect, and is then to be explained as graphically representing the action in progress: "he would not have set about deceiving . . . but would have been seen burning . . ."

17. **palam . . . gravis** : to be taken together; *gravis* : "without pity for."

22. **divum pater** : Jupiter.

23. **rebus** : "fortunes," as in the phrases *res secundae*, *res adversae*. **ductos** : "traced out."

24. **alite** : since birds were specially observed in taking omens, *ales* and *avis* are both used as equivalents for *omen*. **muros** : the reference is to the walls of Rome. Jupiter having promised that these should be founded by Aeneas' descendants, the total destruction of the Trojans, which would have been carried out by Achilles, had to be averted by the latter's death.

26. **lavis** : a third-conjugation form equivalent to *lavas*.

27. **decus** : abstract for concrete, as in English "the pride of," viz. Horace himself; or possibly merely "the honour of the Daunian Muse."

28. **lēvis** : "smooth" (note the quantity), *i.e.* "beardless." Apollo was represented as having long hair, but neither beard nor moustache. **Agyieu** : see Index.

29. **spiritum** : "inspiration," which the god was supposed to *breathe into* (*inspirare*) the poet; it is contrasted with *artem*, "artistic skill."

33. **tutela** : "wards," abstract for concrete.

35. **Lesbium** : "of Lesbos," *i.e.* in this case Sapphic. See Index, *s.v.* AEOLIA. *Pes* is common of musical "feet" or "bars."

36. **pollicis** : Horace represents himself as beating time with his thumb.

38. **crescentem face** : "increasing with her torch," *i.e.* with crescent torch, the epithet being transferred, as often in poetry. **Noctilucam** : see Index, *s.v.* DIANA.

39. **frugum** : the genitive is objective. **celerem . . . volvere** : see note on ii. 59.

41. **nupta iam dices** : "soon, when married, thou wilt say." **amicum** : adjective qualifying *carmen*.

42. **saeculo** : see the introduction to this Ode.

43. **modorum** : objective genitive with *docilis*.

ODE VII.

Man should live merrily while he may.

Argument.—*Winter is over, and Spring is returning; the seasons are renewed year after year, but man never renews his youth. Then be merry while there is time, for we know not when we must die, and there is no return to life. Not even the gods and heroes can free their favourites from death.*

3. **mutat terra vices**: "Earth undergoes her usual changes," *i.e.* the seasons in their regular order.

4. **praetereunt**: "flow by," *i.e.* within, their banks; the floods of winter and autumn are over.

6. **nuda**: the three Graces were represented as naked, and therefore afraid of chill weather. 8. **rapit**: "hurries on *or* away."

12. **iners**: "unproductive."

13. **damna . . . caelestia**: "their losses in the sky," *i.e.* their monthly waning, which is as regularly balanced by their monthly increase from new to full.

16. **pulvis et umbra**: the dead are reduced to dust (*pulvis*) on earth, and ghosts (*umbrae*) in the Lower World.

19. **amico . . . dederis animo**: *i.e.* all that one spends upon one's own dear self, on one's own pleasure. *Corpus* or *animus*, as the case may require, often stands where we speak merely of a man's self.

21. **splendida**: "majestic," referring to the solemnity of Minos judgment-seat. **Minos**: Aeacus (viii. 25), Rhadamanthus, and Minos were the three judges of the Lower World, before whom the souls of all the dead came for judgment.

28. **Pirithoo**: for the allusion see Index, *s.v.* Theseus.

ODE VIII.

Addressed as a Gift to Marcius Censorinus.

Argument.—*I cannot afford costly presents, such as works of art, nor do you need them; but you are a judge of verses, so I send you these. After all, poetry can do more to make a man famous than any monument for famous deeds. It was so with Scipio, with Romulus, and many others, even with some who are now among the gods.*

C. Marcius Censorinus, consul in 8 b.c., was one of the most engaging men of the time.

1. **commodus**: "with pleasure," lit. "obligingly." Latin commonly uses a predicative adjective, where English employs an adverb, in speaking of a person's bodily or mental attitude while performing an action.

2. **aera**: "bronzes," *i.e.* statues, candelabra, etc., in that material.

3. **tripodas**: a tripod, a three-legged stand, usually of bronze, was often a prize (*praemium*) at Greek athletic contests.

4. **munerum**: partitive genitive with *pessima*.

5. **artium**: "works of art."

6. **Parrhasius**: Parrhasius (fl. 400 B.C.) of Ephesus was the most celebrated painter of his time, as Scopas (fl. 380 B.C.) of Paros was the most famous sculptor. To this refer *saxo* ("marble") and *coloribus* in the next line.

8. **ponere**: "to set up" or "represent."

9. **vis**: "abundance"—"I have not abundance of these things," *i.e.* works of art.

10. **res**: "estate" in the sense of "fortune," "lot in life"; *i.e.* you are too rich to need such gifts from me. **deliciarum**: "luxuries," generally in a contemptuous sense.

12. **pretium dicere**: "tell the value of the gift," *i.e.* what it is worth. †For *muneris* there is another reading—*muneri*, dative of reference, "to assign a value to the gift."

13. **notis**: "marble (monuments) sculptured with a nation's records"; *i.e.* public inscriptions setting forth the great deeds of great men in language which "makes them live again" (*v.* 14).

15. **fugae**: plural for singular by common poetic licence. The reference is to the flight of Hannibal after the battle of Zama, 202 B.C. The nouns *marmora*, *fugae*, *minae*, *incendia* all stand as subjects to *indicant*, *v.* 19.

16. **reiectae . . . retrorsum**: "flung back again," a pleonasm (redundance).

18. **eius**: to be joined with *laudes*. If the lines are genuine, Horace is thinking of two Scipios, Africanus Maior and Minor. The former defeated Hannibal, won the surname *Africanus*, and was praised by Ennius; the latter burnt Carthage. It is probable that the passage from *non* (*v.* 15) to *rediit* (*v.* 19) has been interpolated: the use of *eius* for *illius* is especially suspicious—indeed the pronoun *is* is hardly used at all by Augustan poets.

20. **Calabrae Pierides**: see Index, *s.v.* ENNIUS.

21. **si . . . sileant . . . tuleris**: "if . . . they should be silent . . . would you be found to have won." **feceris**: subjunctive, because in a relative clause dependent on a subjunctive. In such cases the mood of the subordinate verb is usually assimilated to that of the main verb.

23. **puer**: *i.e.* Romulus, *v.* 24, the son of Ilia (Rhea) and Mavors (Mars).

25. **fluctibus**: dative; cp. *Pirithoo*, vii. 28. In *v.* 32 *eripere* takes a different construction. **Aeacum**: see vii. 21, *n.*

26. **virtus**: "force of genius," "poetic power." **potentium**: because they can give immortality.

27. **vatum**: the genitive (possessive) belongs to all the nominatives in the preceding line. **insulis**: the "Islands of the Blest"

were supposed to be the home after death of such as were exceptionally distinguished for goodness.

28. This line and *v.* 33 are inclosed in brackets to indicate that they are regarded as interpolations. If they are omitted, the Ode can be divided into stanzas of four lines each, like the other Odes of Horace.

29. **caelo . . . beat**: "makes men rich with heaven," *i.e.* exalts them to heaven, and so makes them immortal.

31. **sidus**: appositive to *Tyndaridae*, which is nominative. The Tyndaridae (sons of Tyndareus of Sparta) were really the children of his queen Leda and Jupiter, and brothers of Helen. Their names were Castor and Pollux, and they were regarded as the patrons of navigators; cp. Acts xxviii. 11.

33. **ornatus . . . tempora**: "his temples adorned"; *tempora* is accusative of respect.

ODE IX.

Only those win immortality of whom the Poets sing.

Argument.—*My poetry will live, as that of the Greeks has lived. Many notable men and deeds have been forgotten because no poet celebrated them: you, Lollius, shall be made immortal by my songs; I will praise your virtues, and name you as the truly happy man—one who knows how to make a right use of his gifts.*

Marcus Lollius, commander of the army on the Rhine, was in 16 B.C. defeated by the Sygambri, and lived for some years after at Rome; about 1 B.C. he accompanied Gaius Caesar, the adopted son of Augustus, to the East as tutor. He is said to have been there detected in treasonable practices with the Parthians, and to have committed suicide, 2 A.D. He was immensely rich, and a personal friend of the Emperor.

1. **ne forte**: this stanza states the aim of the writer in making the main assertion *non . . . latent* in the next stanza, to which is subordinated the protasis (condition) *si . . . tenet.*

2. **Aufidum**: Horace was born at Venusia, which stands upon the Aufidus.

3. **non ante volgatas per artes**: the "forms of art (*i.e.* metres) not hitherto made known" are the Greek metres which Horace uses in the Odes; these are to be accompanied on the lyre (*socianda chordis*), *i.e.* the verse is lyric.

7. **minaces**: alluding to Alcaeus' active opposition to the democratic party.

8. **graves**: "solemn," "stately."

9. **olim**: besides meaning "formerly" or "at some future time," *olim* can (as here) mean "at any time." **lusit**: *ludere* is often used as a transitive verb in the sense of writing light, sportive verses. From it must be supplied the object to *delevit.*

12. **puellae**: possessive genitive with *fidibus*, which in its turn depends on *conmissi.* Sappho is meant; see Index.

13. **adulteri**: Paris.

14. **crines et aurum**: object of *mirata.* **illitum**: "inwrought upon," lit. "smeared upon."

17. **Cydonio**: see Index, *s.v.* TEUCER.

19. **vexata**: sc. *est. Ilios* is used generically, as we say "*a* Troy," meaning any similar town.

21. **dicenda**: attributive; cp. *socianda, v.* 4. **proelia**: cognate accusative with *pugnavit.*

24. **coniugibus**: the plural may refer to the women of Troy generally.

26. **inlacrimabiles**: here in a passive sense, "unwept." It is sometimes active—"tearless," "pitiless."

27. **urguentur**: "are pressed," "whelmed," "buried."

28. **sacro**: poets are supposed to be under the protection of the god who inspired them: hence the epithet.

34. **obliviones**: subject of *carpere.* An abstract substantive when used in the plural usually refers to several instances in which the quality manifests itself; here perhaps "continued forgetfulness."

37. **vindex**: in apposition to *animus.* So *consul, v.* 39. *Abstinens* refers to the same noun. The genitive is here used with an ablatival meaning in imitation of the Greek.

39. **consul**: there would be no harshness to a Roman's ear in speaking of one's *animus* as *consul*, because to him the *animus* was closely identified with the person; cp. note on vii. 19. **unius anni**: the consuls at Rome were elected to serve for one year only. Lollius had been consul 21 B.C.; but Horace says that, although his office had been but for one year, his heart was so honest as to seem always a consul, *i.e.*, as we should say, always king.

41. **iudex**: appositive to *animus*, which is the subject of *praetulit, reiecit, explicuit. Honestum* and *utili* are both used as substantives. They are philosophical terms for "moral duty" and "expediency." According to the Stoic philosophy, the man who always did his duty was happy even in beggary, a monarch even in slavery.

42. **alto**: "lofty," *i.e.* not bending to the proffered bribe. The allusion is to Lollius' incorruptibility when acting as a judge. Before *reiecit* must be understood *et*, as also before *per obstantes*; *quotiens* extends its force to the following three verbs in the indicative.

44. **victor**: predicative, as its position shows—"has victoriously brought into play"; the idea is that of a soldier drawing his sword amid a throng, but the throng in this case is one of evil-doers and the arms are moral virtues (cp. Ephesians vi. 13-17).

45. **vocaveris**: potential perfect subjunctive of modified assertion, "one would not call."

51. **non ille . . . timidus**: "he who fears not"; *ille* is not grammatically required, but adds emphasis.

ODE X.

Addressed to a Beautiful but Scornful Favourite.

Argument.—*You are fair to-day, Ligurinus ; but when your cheeks are smooth no longer and your locks are gone, you will wish your time over again.*

2. **pluma** : the "down" of the early beard. **superbiae** : best taken as dative with *veniet.*

3. **deciderint** : *i.e.* have been cut.

4. **qui color** : "the bloom which," the antecedent being transferred to the relative clause. **prior** : "taking precedence of," *i.e.* excelling.

5. **mutatus . . . verterit** : "change and turn," *i.e.* when the rose-pink of youth gives place to the bristly beard of manhood.

6. **alterum** : "your other self," *i.e.* yourself so different. The Romans used mirrors of polished metal, not of glass like ours.

8. **incolumes** : *i.e.* not yet spoiled by the growth of the beard.

ODE XI.

An Invitation to Phyllis to keep Maecenas' Birthday, April 13th.

Argument.—*I have all the materials for a sacrifice and a feast, and my household is astir with preparations : come and keep with me the Ides of April, and forget Telephus. He is no match for you. Remember Phaethon and Bellerophon! Come, last of my loves, and sing to me.*

1. **superantis** : "getting over its ninth year," *i.e.* more than nine years old, and therefore well matured.

2. **Albani** : sc. *vini.* The ellipsis of *vinum* with similar adjectives is frequent ; e.g. *Falernum, Massicum, Chium.* The Alban was one of the best Italian wines.

4. **vis** : here "a quantity," "abundance."

5. **qua . . . fulges** : "(decked) with which you look pretty." **crines religata** : "when you have tied your hair back." The passive participle and occasionally other parts of the passive verb are used by poets in a "middle" sense with a direct object ; by "middle" sense it is meant that the subject performs an action on some part of his body or attire, e.g. *accingitur gladium,* "he girds on his sword."

6. **ridet** : "is bright." **ara** : made of turf for the occasion.

8. **spargier** : archaic infinitive passive.

9. **manus** : here "band," *i.e.* the household (*familia*) of slaves.

10. **pueris puellae** : *i.e.* slaves male and female ; so we speak of a Cape "boy" and a "servant girl."

13. **ut noris**: for the construction see note on ix. 1.

14. **Idus**: the Ides fell on the 13th of the month, except in the case of March, May, July, and October, when they came on the 15th. The whole month of April was sacred to Venus, who was said to have sprung from the foam of the sea (whence *marinae*).

19. **adfluentes**: "as they glide on."

22. **tuae sortis**: genitive of quality with *iuvenem*, "not of thine estate," *i.e.* too high a lover for Phyllis (*disparem*, *v.* 31).

25. **ambustus Phaethon**: "Phaëthon's fiery doom," just as *ante urbem conditam* = "before the foundation of the city."

27. **gravatus**: "disdaining."

29. **digna**: neuter plural with *te* (ablative).

30. **putando**: "by thinking," but practically equivalent to a participle; the usage survives in the French invariable participle and in Italian.

32. **finis**: abstract for concrete, "end," *i.e.* last one; addressed to Phyllis.

ODE XII.

An Invitation to Vergilius to join in furnishing a Drinking Bout.

Argument.—*Spring has come again; the nightingale is nesting, and the shepherds are piping in the fields. 'Tis thirsty weather, Vergilius; and if you are willing to find perfumes, I have an excellent cask of wine. I can't undertake to provide everything; but I hope you will come, and that speedily.*

1. **veris comites**: the "comrades" of Spring are the North winds, the *Thraciae animae*, a Greek name for winds blowing from the North, Thrace lying north-east of Greece. **temperant**: "restrain," "calm"; the ancients regarded a gentle breeze as calming the sea, just as a strong wind makes it rough.

3. **rigent**: with frost.

6. **et**: the conjunction joins the epithet *infelix* and the appositive noun *opprobrium*. **Cecropiae**: "of Cecrops," first king of Athens, and so "Athenian." See Index, *s.v.* Itys.

7. **male**: "horribly," with *est ulta*.

8. **regum**: generic plural, where we should use the indefinite singular, "*a* prince."

11. **deum**: *i.e.* Faunus, an Italian god of flocks and fields, identified with Pan, whose favourite land was Arcadia, the mountainous central portion of the Peloponnesus.

13. **Vergili**: an unknown person, *not* the great poet, who had died in 19 B.C.

14. **pressum**: "pressed," *i.e.* the grapes were trodden in the vinepresses of Cales. **Liberum**: here used as a common noun (= *vinum*). Cp. *venus*, xiii. 17; *marte*, xiv. 9.

15. **cliens**: a wealthy or distinguished Roman was the patron (*patronus*) of a number of men of humble station. These were his "clients," and they were expected to be present at their patron's receptions and to attend him upon any occasion when he appeared in public, *e.g.* when canvassing for election. The *patronus* was bound to protect his *cliens*, and defend him in the law-courts.

16. **nardo**: Vergilius was to bring Horace a box of spikenard, a valuable ointment.

17. **onyx**: "alabaster"; here a small box of that material, containing the ointment (cp. St. Matthew xxvi. 7).

18. **Sulpiciis**: adjective; the Sulpicii were the owners of wine-stores. **adcubat**: this word is frequently used of "reclining at table," according to the Roman custom; here it is appropriately used of the *cadus*, which was a large earthenware vessel with two handles and a slim body pointed at the foot. **horreis**: properly "granaries."

19. **donare . . . largus**: "generous in giving"; cp. note on ii. 59. **amara . . . curarum**: for the partitive genitive with the neuter plural adjective cp. iv. 76 and note.

22. **merce**: *i.e.* the ointment, which he is to "trade" with Horace.

26. **nigrorum . . . ignium**: the "black flames" which would one day consume his dead body on the funeral pyre.

28. **in loco**: "in season," "opportunely."

ODE XIII.

Addressed to a Faded Beauty.

Argument.—*You are getting old now, Lyce, yet you make a pitiful show of youth and love. But no art will restore the charms which time has destroyed. And how unlike you are to her whom I once loved best. That was after Cinara's time: she died in her prime, but fate has preserved you to be the laughing-stock of young men.*

5. **pota**: "when flushed with wine."

9. **inportunus**: "without pity"; cp. note on viii. 1. The "withered oaks" are, of course, old women like Lyce.

10. **luridi**: "yellow."

13. **Coae**: the silken and linen dress materials manufactured at Cos were exceedingly fine and thin, corresponding to our muslin or gauze.

15. **condita**: stored. **fastis**: records of public events (hence *notis*) year by year, such as the names of the consuls, dates of festivals, etc.

17. **venus**: "charms."

18. **illius**: the genitive is partitive with *quid*, "What have you (now) of that Lyce I once knew, who," etc.

20. **surpuerat**: for *surripuerat*; in such a form the meeting of

consonants through the omission of a vowel is called syncope and the form is said to be syncopated.

21. **felix**: "in favour (with me)." **post Cinaram**: in view of the following lines it is best to understand *post* as temporal ("after Cinara's death") rather than as "second in my affections." **artium gratarum facies**: genitive of quality, "and a beauty of winsome wiles."

25. **cornicis**: crows are still proverbial for long life.

28. **facem**: "her torch," *i.e.* the torch of her beauty, which was now burnt to ashes.

ODE XIV.

A Panegyric upon Tiberius and Augustus.

Argument.—*How shall we raise to thee the monuments thy virtues merit, Augustus? It is under thy auspices that Tiberius has routed the Raeti and their fellows, scattering them as a whirlwind the waters. His onset was as the flood of a mighty river, but all his good fortune was drawn from thee. This is the fifteenth year of thy power, and lo! all the peoples of the wide earth are obedient to thee.*

1. **quae cura**: the verb is *aeternet*, *v.* 5, which is deliberative subjunctive. **Quiritium**: the name of the Roman people in home affairs, while *Romani* was used in connection with foreign affairs.

2. **honorum**: genitive of material, "gifts consisting of honours." Amongst the *honores* bestowed on Augustus were the offices of Consul, Triumvir, and Pontifex Maximus; the powers of Proconsul, Consul, Censor, and Tribune; and the titles of Imperator, Augustus, Princeps Senatus, and (at a later date) Pater Patriae.

4. **titulos**: "inscriptions" on triumphal arches and other public monuments. **fastos**: see note on xiii. 15. They would record the various offices held by the Emperor, and his different titles of honour as set forth in the decrees of the Senate bestowing them.

7. **quem . . . didicere . . . quid . . . posses**: the subject of the dependent clause is made the object of the main verb; cp. "We know thee, who thou art."

8. **didicere**: "have learned to their cost"; cp. *sensere*, iv. 25. **nuper**: 15 B.C. See above, Ode iv.

9. **marte**: the proper name is used as a common noun equivalent to *bellum*. Cp. xiii. 17, *venus*. **tuo**: because in theory the Emperor alone possessed the *imperium militare*—the right to command Roman troops. See note on *v.* 33.

10. **Genaunos**: a petty tribe of the Raetian Alps, as are also the Breuni, *v.* 11.

13. **plus vice simplici**: "with more than simple requital." *Quam* is omitted after *plus*. *Vice* means "interchange," and so "recompense." Horace means that the chastisement of the Genauni was far more than their successes had been.

14. **maior**: sc. *natu*, "elder," *i.e.* Tiberius. The younger was Drusus.

17. **spectandus**: "so notable in war's strife for the greatness of the overthrow wherewith he wearied," etc. The construction of *spectandus quantis fatigaret* is best regarded as the passive form of that explained in the note on *v.* 7 above, the active form being something like *operae pretium est illum spectare, quantis* . . .

18. **liberae**: a "free death" is such a death as free men die.

21. **exercet**: "stirs up." **Pleiadum**: the *Pleiades* ("sailing") are seven stars which rise in May and set in October. Their rising and setting marked the times when winter's storms ceased and began, and were the limits of the Roman sailing season.

25. **tauriformis**: "like a bull." Rivers were represented in art as horned figures, either because of their roaring like bulls, or because of their branching like the horns of a bull.

29. **ut**: answering to *sic*, *v.* 25. 30. **ferrata**: "mail-clad."

31. **metendo**: cp. *putando*, xi. 30.

33. **te**: Augustus, who, as Emperor, alone possessed the control of all the Roman armies (*imperium*), and who alone could take the *auspices*, *i.e.* perform the sacrifices which were necessary to win the favour of heaven for any military undertaking. *Divos praebente* means that Augustus, in taking the auspices on this occasion, found the gods favourable, and so, as it were, *lent them* (*i.e.* their favour) to his deputy, Tiberius. The taking of the auspices involved the offering of a sacrifice to Jupiter in the Capitol, and the observation of the signs or omens attendant upon the sacrifice. Cp. *v.* 16.

34. **quo die**: "on the day when," *i.e.* on the same day of the year; but there is no need to suppose that Horace is exact here. The allusion is to the entry of Augustus into Alexandria, the capital of Egypt, after his victory at Actium, 31 B.C.

36. **vacuam**: it was "deserted" because its queen Cleopatra had committed suicide, like Antonius, after their defeat at Actium.

37. **lustro**: see note on i. 6. Three lustra = fifteen years: therefore this Ode was written 16 B.C.

40. **imperiis**: here "campaigns"; as we speak of a man "holding commands," *i.e.* acting as a commander. **adrogavit**: "conferred in addition"; the word is probably meant as the counterpart of *prorogare*, "to prolong a command."

42. **Medus**: see Index, *s.v.* PARTHUS.

43. **tutela**: "warden" (*tutor*), abstract for concrete. Contrast its use in vi. 33. Here it is active, "one who guards"; there it is passive, "one who is guarded." **praesens**: lit. "present," and so "present to bless."

45. **qui**: the relative is made to precede its grammatical antecedent, *Nilus*. The sources of the Nile were unknown until late in the nineteenth century.

49. **funera**: "death." The Gauls had a great reputation for valour; moreover, the Druids taught them to look forward to a life after death.

50. **durae**: "stubborn," alluding to the long resistance of Spain to the Roman yoke. It was only finally conquered in 19 B.C., nearly 200 years after the first entry of Roman troops.

52. **conpositis**: *depono* is the prose word for "laying down arms"; *compono* includes the idea of "laying to *rest*."

ODE XV.

IN HONOUR OF AUGUSTUS.

ARGUMENT.—*I cannot sing of thy wars and conquests, Caesar: such a task is beyond me. Thou hast made Italy happy once more, retrieved her past disgraces, brought back peace, restored the long, forgotten innocence which made her power world-wide. While thou art our guardian we have no fear of any foe however savage, but with our wives and children we hymn thy praises, thou godlike descendant of the gods.*

2. **lyra**: with *increpuit*, "rebuked with his lyre," *i.e.* by striking angry or warning notes.

4. **Caesar**: *i.e.* Augustus Caesar. **aetas**: "era," "days."

5. **fruges et**: *et* is "both," and is placed second in its clause. The lands had been devastated in the Civil War, but with the return of peace were again being cultivated.

6. **signa**: see Index, *s.v.* PARTHUS. **Iovi**: Jupiter Capitolinus, whose favour was essential to the success of every Roman army. See note on xiv. 33.

9. **Ianum Quirini**: the god Janus is represented as having a head with two faces and was regarded as the patron deity of gates; the term *Ianus* is applied as a common noun to an arcade or colonnade with an entrance at either end. Quirinus is another name for Romulus. The arcade or temple in question was commonly known as the *Ianus Quirinus*, not (as here) *Quirini*. It was kept open while any war was in progress. Augustus, though it had been closed only twice before his time, closed it twice: after the Battle of Actium (probably in 30 B.C.) and in 26 and 9 B.C.

12. **artes**: "virtues," "morals"; cp. note on i. 15.

13. **Latinum nomen**: *i.e.* "the Latin race."

18. † **eximet**: there is a v.l. *exiget*, "will drive away."

21. **qui**: those who "drink of the Danube" are the Daci.

22. **edicta . . . Iulia**: "the Julian decrees," *i.e.* the decrees of Augustus, who became a member of the *gens Iulia* when adopted by his great-uncle, Julius Caesar. **Getae**: a branch of the Scythians.

23. **Persae**: in Horace *Persae* always means Parthians; see Index *s.v.* PARTHUS.

24. **Tanain**: "those born near the Don" are the Scythians.

30. **Lydis**: Lydian tunes were famous.

31. **Troiam**: the *gens Iulia* claimed descent from Iulus, son of Aeneas, son of Venus and Anchises of Troy.

INDEX

OF PROPER NAMES.

A.

Aeacus, -i, m.: the first ruler of the island of Aegina off the coast of Attica, father of Pēleus, and grandfather of Achillēs, who are therefore *genus Aeaci* (III. xix. 3). For his justice on earth he was appointed after death to be one of the three judges of souls in the Lower World (IV. viii. 25).

Aefula, -ae, f.: (or *Aesula, -ae*), a fortress of Latium, in the neighbourhood of Tibur. Its exact site is unknown.

Aegaeus, -a, -um (adj.): of the Aegean Sea, now called the *Archipelago* (III. xxix. 63).

Aelius, -i, m.: Aelius Lamia, to whom is addressed Ode xvii. Bk. III.). See *s.v.* Lamus.

Aenēas, -ae, m.: a Trojan, son of Anchīsēs and Venus, who after the destruction of Troy fled to Italy; he was regarded as the ancestor of the Romans, and especially of the *gens Iūlia*, to which Augustus belonged.

Aeolia, -ae, f., or **Aeolis, -idis, f.**: a district of Mysia in Asia Minor. Hence **Aeolius, -a, -um**: Aeolian, *i.e.* of the Aeolic Greek island of Lesbos off the coast of Asia Minor, near the Hellespont, the home of the great Greek lyric poets, Alcaeus and Sappho (about 610 B.C.) (III. xxx. 13). Hence *Carmen Aeolium* or *Lesbōum* (IV. iii. 12) = songs like those of Alcaeus and Sapphō. Horace boasted himself the first to write such odes in Latin, but he had been preceded to some extent by Catullus (87-47 B.C.).

Aethiops, -opis, m.: an Ethiopian, an Abyssinian. In (III. vi. 14) Horace applies the name to the Egyptians whom Clēopātra led to the support of Antōnius at the battle of Actium (*s.v.* Augustus), where they manned a large fleet of galleys of immense size (*classe formīdātus*).

Aetna, -ae, f.: the well-known volcano on the east coast of Sicily (III. iv. 76). Beneath it were said to be buried alive the giants Typhōeus and Enceladus.

Africa, -ae. f.: Africa. In particular the name was applied to the Roman province of Africa, the region immediately adjacent to Carthage, from the invasion or conquest of which the Scipios took the name of Africānus (IV. viii. 18). See CARTHĀGO. Adj. **Afer, -ri, m.** . African.

Agamemnōn, -onis, m.: brother of Menelāus (*s.v.* HELENA) and king of Mycēnae. He was the *generalissimo* of the Greeks in the Trojan war. On his return he was murdered by his wife Clytaemnestra (IV. ix. 25).

Agyīeus, -ei, m.: a title of Apollo (*q.v.*) as guardian of public streets (Greek, ἀγυιά) (IV. vi. 28).

Aiax, -ācis, m.: (1) Ajax, son of Oïleus, a Greek at Troy, famous for his speed (I. xv. 19). (2) Ajax, son of Telamōn (II. iv. 5) and brother of Teucer (I. vii. 21, xv. 24), came to Troy from Salamis, whence both he and his brother are called SALAMĪNIUS. After the death of Achillēs, Ajax and Ulyssēs were rivals for his armour; and Ajax, being disappointed, went mad and killed himself. His wife, TECMESSA, was a captive slave-girl.

of his time at the courts of Polycratēs, tyrant of Samos and of Hipparchus, tyrant of Athens (IV. ix. 9).

Ancus, -i, m.: Ancus Martius, the fourth king of Rome, 642-617 B.C. (IV. vii. 15).

Andromeda, -ae, f.: daughter of Cēpheus (*pater*, III. xxix. 17), king of Aethiopia. To save his country from the wrath of Neptune, Cepheus was forced to sacrifice her to a sea-monster, from which Perseus rescued her. After his death Cepheus was placed among the stars.

Antiochus, -i, m.: King of Syria, was induced by Hannibal to make war upon the Romans, and invade Greece 192 B.C. He was driven out again at the battle of Thermopylae, 191 B.C.; and in the following year, at the battle of Mount Sipylus, he was utterly crushed and forced to make peace (III. vi. 36). This was known as the Syrian War.

Apollō, -inis, m. (adj. *Apollināris*, -e): Greek god of music, healing, hunting, medicine, and prophecy. He was in writers later than Homer identified with the Sun. His oracle was the famous Delphi (I. vii. 3), and his symbol was the bow and quiver. He had many titles, *e.g. Phoebus* ('bright') III. xxi. 24, *Cynthius*, *Hyyleus*, etc. DIANA (*Artemis*), goddess of hunting, of the moon, and of Hell, was his twin-sister, and their mother was LĀTŌNA (I. xxi. 3) (*q. v.*), whence Apollo is called *Latous* (I. xxxi. 18). They were born in Dēlos (I. xxi. 10), and are therefore called *Dēlius* and *Dēlia*. See also I. x. 12; II. x. 20, xii. 20. The river Xanthus in Asia was believed to be a favorite resort of his (IV. vi. 26).

Āpūlia, -ae, f. (hence adj. **Āpulus**, -a, -um): a large region in S.E. Italy, north of Calabria, bounded on the east by the Adriatic and on the western side by Samnium and Lūcānia. Horace was born and reared in one of its towns, Venusia (III. iv. 9). From a mythical king, Daunus, it was sometimes called Daunia, *q.v.* (III. xiv. 26).

Arabs, -bis, m.: an Arab, a native of Arabia, of which there were three divisions: Petraea (Rocky), Dēserta (Desert), and Fēlix (Fertile). The country was proverbial for riches, and for its gems and spices (III. xxiv. 2). One of the tribes of Arabia Felix were the Sabaei, whose country was SABAEA (I. xxxix. 3), and their capital Saba. In 24 B.C. Aelius Gallus invaded Arabia Fēlix, but was forced to retire, owing to famine and the climate.

Arctos, -i. f. (I., xxvi. 3, II. xv. 16): 'the Bear;' the constellation of that name in the northern sky. Hence, *the North.*

Arctūrus, -i, m.: the "Bear-keeper," a star in Boötes in a line with the two last stars in the tail of the Great Bear. It sets at the beginning of November, and is therefore supposed to bring bad weather (III. i. 27).

Argīvus, -a, -um: belonging to Argos, Argive (III. xvi. 12). In plural, **Argīvi**, -um, m., the Argives, a name for the Greeks at Troy. Strictly it signifies the Greeks of Argos alone, whose patron-deity was Hera, identified by the Romans with Jūno (whence *meis*, III. iii. 66).

B.

riding in a car drawn by Indian tigers. In (III. xvi. 35), etc., the name stands for "wine." Bacchus was worshipped with wild revels (orgies) amongst woods and hills; his worshippers were called Bacchae, Bacchantēs, Euhiadēs, Thȳiadēs, or Maenadēs; and his symbol was the *thyrsus*, a staff crowned with a pine-cone and wreathed with ivy or vine leaves. He was also called **Līber** (III. viii. 7; IV. viii. 34), **Lyaeus** (III. xxi. 16), **Bassareus**, **Euhius**, **Lēnaeus**, **Thyōneus**. His mother was Semelē or Thyōnē (I. xvii. 22, xix. 2).

Bactra, -ae, f.: the capital of the kingdom of Bactria, at the northern foot of the Hindoo Khoosh. Bactria was conquered by the Persians (whence *regnāta Cyro*) and by Alexander. In Horace' time it owed allegiance to Parthia, and it is used as synonymous with Parthia in (III. xxix. 28).

Baiae, -ārum, f.: a favourite watering place of the Romans on the northern inlet of the Gulf of Naples, opposite to Puteoli and a little S.E. of Cūmae (III. iv. 24).

Bandusia, -ae, f.: the site of a beautiful fountain, either near Venusia, or on Horace' Sabine farm (III. xiii. 1).

Bantia, -ae, f. (hence adj. **Bantīnus, -a, -um**): a small place in Lūcānia, about 18 m. S.E. of Venusia (III. iv. 15).

Bellerophōn, -ntis, m. (also **Bellerophontēs, -ae**): a Corinthian hero, who fled to Proctus, king of Argos, seeking to be purified from the taint of a murder. Antēa, wife of Proctus, fell in love with him, but he resisted her advances: whereupon she accused him of the same offence, and so persuaded Proctus to compass Bellerophōn's death (III. vii. 15). Therefore Proctus sent him to kill the monster Chimaera in Lycia. He captured the winged horse Pēgasus, and by its aid slew the monster; then growing presumptuous, he endeavoured to fly to heaven. Thereupon Pēgasus threw him, and he was killed (IV. xi. 28). He is called "himis castus" because his virtue endangered his life.

Berecyntus, -i, m.: (hence adj. **Berecyntius, -a, -um**): a mountain in Phrygia, the chief seat in Asia of the worship of Cybelē, which was characterised by the noisy use of pipes and cymbals (tympana, aera). Hence *Bērecyntiae tībiae* = Phrygian pipes, which were of a wilder and shriller note than other varieties of the instrument (III. xix. 18; IV. i. 22).

Bibulus, -i, m.: (III. xxviii. 8, *n.*).

Bithȳnus, -a, -um (also *Thȳnus, -a, -um*, II. xiii. 15): belonging to Bithȳnia, the district of Asia Minor on the E. shore of the Bosporus, between Pontus and Mȳsia. "Bithynian merchandise" is put for any *Eastern* stuffs. (I. xxxv. 7.)

Bosphorus, -i, m.: the strait on which Constantinople now stands. The current from the Black Sea sets so strongly through the straits as to make Horace speak of it as "raving" (III. iv. 30).

Breuni, -orum, m: a tribe of the Vindelici, *q.v.* (IV. xiv. 11).

Britannī, -ōrum, m.: the Britons, the people of Britannia (*Britain*). They were twice attacked by Julius Caesar (55, 54 B.C.),

and Augustus meditated a fresh invasion of their island; but they did not become Roman subjects until 43 A.D. The British seas contained whales, whence the epithet *bēluōsus* (IV. xiv. 47). They were, to the Romans, the type of a savage people, partly because of the cruelty and the human sacrifices which attended their Druidical worship (III. iv. 33).

C.

Caecubum (sc. *vīnum*), -**i**, n.: wine grown in the *Ager Caecubus*, a marshy coast district of the S. of Latium, between Fundi and Terracīna. (I. xx. 9; II. xiv. 25; III. xxviii. 3, etc.).

Caesar, -aris, m: *s.v.* AUGUSTUS (IV. ii. 34, etc.)

Calabria, -**ae**, f. (adj. **Calaber, -ra, -rum**): the most south-easterly region of Italy, where was born Ennius (IV. viii. 20). It was famous for its honey (III. xvi. 33).

Cales, -ium, f.: (also **Cales, -is**) a small town in the north of Campānia, near the borders of Latium, and on the *Via Latīna*, famous for its wines (IV. xii. 14). Now *Calvi*.

Calliopē, -es, f.: *s.v.* MUSA.

Camēna, -**ae**, f.: the Latin name for the Greek MUSA (*q.v.*). Horace calls himself the "pride of the Daunian Muse" (IV. vi. 27).

Canīcula, -**ae**, **m.**: *s.v.* PROCYON.

Cantaber, -**ri**, m.: a Cantabrian. The Cantabri were one of the fiercest of the Spanish tribes, dwelling in north Spain, on the shores of the Bay of Biscay. They stubbornly resisted the Roman arms, but after a contest of nearly eight years, they were finally conquered by Agrippa, 19 B.C. (IV. xiv. 41). They rose in revolt on several occasions. *Sēra catēna* (III. viii. 22) refers to the slowness of the conquest.

Capitōlium, -i, n.: the chief and central hill of the seven upon which Rome was built. It lay at the western end of the Forum Romānum, on the left bank of the Tiber, and upon it was the great national temple to Iuppiter Capitolīnus, in which were offered sacrifices by generals about to depart for war, or returning in triumph (IV. iii. 9).

Capra, -**ae**, f.: the Goat (usually called *Capella*), a star in the constellation Aurīga. It rises about the end of September, at the commencement of the winter season when navigation was closed. Hence *insāna sīdera* (III. vii. 6), because of its character as a storm-bringer.

Carpathus, -i, -m. (adj. **Carpathius, -a, -um**): *Scarpanto*, an island lying between Crete and Rhodes, off the S.W. corner of Asia Minor. From it the sea between Crete and Syria was known as the *Mare Carpathium* (IV. v. 10).

Carthāgo, -inis, f.: Carthage, a famous city of N. Africa, founded about 850 B.C. by fugitives from Tyre, upon the west coast of the Gulf of Tunis. There were three great wars between Carthage

and Rome, known as the Punic Wars, the Carthaginians being Phoenician in origin; the First Punic War, 264-241 B.C., ended by the battle of the *Aegātes Insulae* off Sicily (*s.v.* RĒGULUS) (III. v. 39); the Second Punic War, 218-202 B.C., ended by the battle of Zama (*s.v.* HANNIBAL); the Third Punic War, 149-146 B.C., ended by the destruction of Carthage by Scipiō Minor (IV. iv. 69; viii. 17). Hence each of the Scipios took the cognomen of Africānus.

Castalia, -ae, f.: a famous fountain on Mount Parnassus, north of Delphi, sacred to Apollo and the Muses (III. iv. 61).

Castor, -oris, m.: Castor and Polydeucēs (Pollux), twin-brothers of Helen, were born from the second of the two eggs which Lēda produced. They were believed to be the sons of Tyndareus, and are hence called *Tyndaridae*, and sometimes *Castores*—the two Castors (IV. v. 35). They were worshipped in Greece and Rome alike, and were supposed to have aided the Romans to win the battle of Lake Rēgillus, 496 B.C.

Cato, -ōnis, m.: (1) M. Porcius Cato (Censōrius) served during the Second Punic War against Hannibal, and triumphed 194 B.C. for his successes against the Spanish tribes. In 191 B.C. he gained for his commander Glabriō the victory of Thermopylae against Antiochus, King of Macedonia. He earned his name (*Censōrius*), and his reputation as a pattern of the old stern Roman life, from the rigour with which he acted as censor 184-180 B.C. (II. xv. 11; III. xxi. 11). (2) M. Porcius Cato (Uticensis), a bigoted member of the Senatorian party, and subsequently leader of the Pompeians against Caesar in Africa. After the defeat of his army by Caesar at Thapsus, 46 B.C., he committed suicide at Utica (I. xii. 35), so remaining "unconquered to the end" (II. i. 24). He was great-grandson of the Censor.

Cēa or **Cīa, -ae**, f. (adj. **Cēus, -a, -um**): *Zea*, one of the Cycladēs isles, in the Aegean Sea, near the coast of Attica. It was famous as the birthplace of Simōnidēs, the lyric poet, 556-467 B.C., whose poems were chiefly about the Persian Wars. He was celebrated for his mournful epitaphs in elegiac verse, and to this alludes *Cēae Camēnae* (IV. ix. 7).

Centauri, -ōrum, m.: the Centaurs, a fabulous savage tribe of Thessaly, half-man, half-horse. They were invited to the marriage-feast of Pīrithous, king of the Lapithae (*q.v.*), and, attempting to carry off his bride Hippodamia, they were slain by him, with the assistance of Thēseus and Herculēs (IV. ii. 15).

Cerberus, -i, m.: a monstrous dog with three heads (III. xi. 30, *n.*), which guarded the entrance of Hades.

Cerēs, -eris, f.: the Latin goddess of corn and crops (IV. v. 18), answering to the Greek Dēmētēr, the mother of Proserpina. The "secret of Ceres" (III. ii. 26) refers to the Mysteries of Dēmeter at Eleusis, to which only the initiated were admitted, and which they were under oath not to divulge. In poetry the name Ceres often stands simply for the common noun "corn" (III. xxiv. 13).

Chimaera, -ae, f.: a fabulous monster, in shape like a she-goat

Cynthus, -i, m.: a mountain in Dēlos, an island in the Aegean Sea. Hence adj. **Cynthius**, **-a**, **-um**, applied to Apollō and Artemis (Diāna), who were born at the foot of Mount Cynthus.

Cȳprus, -i, f. (hence adj. **Cȳprius**, **-a**, **-um**): the island of this name in the Eastern Mediterranean. It was the favourite haunt of Venus, who had a famous temple at Paphos on the W. coast; and it gave its name to the surrounding sea (I. xiii. 1, xxx. 2; III. xxvi. 9; etc.).

Cȳrus, -i, m.: the first king of the Persians, and the conqueror of Babylōn and Lȳdia, which, with Persia and Mēdia, constituted his empire (III. xxix. 27). He reigned 560-529 B.C.

D.

Dācus, -i, m.: a Dacian. The **Dāci** (or **Getae**) (I. xxxv. 9; II. xx. 18.) were a warlike tribe dwelling upon the northern bank of the lower Danube, now Transylvania, Moldavia, Wallachia, etc. They fought on the side of Antōnius at Actium. They frequently made inroads into the provinces of Moesia, S. of the Danube. This they did when the river was frozen (B.C. 27), and were repulsed, but without permanent effect, by a certain M. Crassus, one of Augustus' *legāti* (III. vi. 14; IV. xv. 21). To say that they "all but destroyed Rome" is an exaggeration. They were expert archers (*melior sagittīs*), and their high morality is extolled in (III. xxiv. 11, *foll.*).

Daedalus, -i, m. (whence the adj. *Daedaleus*, *-a*, *-um*), father of Icarus (-i): a famous artist, who built the Cretan Labyrinth, in which was kept the Mīnōtaur. He was pursued by Mīnōs, and, to escape, made wings for himself and his son. The latter fell into the Aegēan, and was drowned, but Daedalus escaped to Cūmae in Campānia. (I. iii. 34; II. xx. 13.)

Dāmoclēs, **-is**, m.: a flattering courtier of Dionȳsius the Elder, a despot of Syracuse (B.C. 405-367). He expressed himself envious of Dionȳsius' happy life, whereupon the despot changed places with him for one evening. In the course of the banquet Dāmoclēs looked up, and found a naked sword suspended over his head by a single horse hair—a symbol of the anxious life of the great (III. i. 17).

Danaē, -es, f.: the daughter of Ācrisius, king of Argos. Learning that he would be slain by any son born of his daughter, he immured her in a brazen tower, where, however, Zeus (Jūpiter) visited her in a shower of gold, which fell through the roof. Danaē's son, Perseus, fulfilled the oracle by slaying his grandfather. Horace rationalises the story of the shower of gold (III. xvi. 1).

Danaus, -i, m.: a mythical person who gave his fifty daughters in marriage to the fifty sons of Aegyptus, ordering them each to slay her husband on the night of her bridal. All did so save **Hypermnestra**, who spared her husband **Lynceus**. For their crime the others were condemned to spend eternity in the attempt to fill with water a sieve or a jar (III. xi. 27) that had no bottom.

Dānuvius, -i, m.: *s.v.* ISTER (IV. xv. 21).

Dardanus, -i, m. : (adj. *Dardanus, -a, -um* = Trojan) : the founder of Troy, which was called after him *Dardania* (*-ae*).

Daunus, -i, m. : (IV. xiv. 26) a mythical king of Apulia, which is hence called DAUNIAS (-adis, f.) : hence the adj. *Daunius, -a, -um,* meaning *Italian.* (I. xxii. 14 ; II. i. 34.). Italy itself is sometimes called Daunia (IV. vi. 27.). Apulia was scantily provided with rivers : hence *'pauper aquae* (III. xxx. 11.)

Dēiphobus, -i, m. : one of the sons of Priam, to whom was given Helen to wife, after Paris had been slain in battle (IV. ix. 22).

Dēlos, -i, f. (hence adj. **Dēlius, -a, -um**) : now Dili, one of the Cyclades in the Aegaean sea, lying in the middle of the group. Here Lātōna was said to have given birth to Apollō and Diana. Hence its woods are called Apollo's *nātālis silva* (III. iv. 64.)

Delphi -ōrum, m. (hence adj. **Delphicus -a -um**) : a small town in Phocis, celebrated for the oracle and shrine of Apollō at the foot of Mount Parnassus. The bay (*laurus*) was sacred to Apollo, and is hence called Delphic (III. xxx. 15).

Diāna, -ae, f. : identified with the Greek Artemis, sister of Apollo, and sometimes called Phoebē (IV. vii. 25) : goddess of hunting, chastity, and of the moon. Hence she is called Noctilūca -ae, f. (IV. vi. 38). She slew Orion for his violence (III. iv. 71). She was also identified with Hecatē, goddess of the Lower World ; and as goddess of sky, earth, and Hades, was known as *triformis.* She was also invoked by women in travail (III. xxii.)

Diespiter (nom. only) : a name of Jūpiter as god of Light (III. ii. 29). Its literal meaning is Father of Daylight (*dies+pater*).

Dircē, -ēs, f. (adj. **Dircaeus, -a, -um**) : a small stream to the west of Thebes in Boeōtia, supposed to be especially dear to the Muses. Hence Pindar is called the "Swan of Dircē" (IV. ii. 25 ; where see the note), because he came from Boeōtia.

Drūsus, -i, m. : younger brother of Tiberius and stepson of Augustus, whose second wife, Līvia, was his mother. His full name was Claudius (IV. iv. 73, *n.*) Drūsus (IV. iv. 18) Nerō (IV. iv. 28). The northern tribes from the Lippe to the Danube had revolted, and Drūsus was dispatched with Tiberius (*q.v.*) to secure the northern frontier. The two brothers made their attack simultaneously from the east and west, defeated the Rhaetī, Breunī, and Genaunī, and subjugated the whole of Vindelicia in a single campaign, 15 B.C. (IV. iv. and xiv.).

E.

Ēlis, -idis, f. (adj. **Ēlēus, -a, -um**) : the N.W. division of the Peloponnesus, possessing a capital city of the same name. Near it was Olympia, on the river Alphēus, where every four years were celebrated the Olympic games by all Greece, the prize for which was but a wreath of wild olive (see the notes on IV. ii. 18 ; iii. 4). but to win this was deemed the very highest attainable distinction.

Enceladus, -i, m. : one of the rebel giants, whose javelins were

uprooted trees. He was buried alive under Mount Aetna, from which he still continued to breathe fire (III. iv. 56).

Ennius, -i, m.: the first great Italian poet, born at Rudiae in Calabria 239 B.C. He was taken to Rome by Catō, served in various campaigns, and found a patron in Scipiō Africānus Mājor, the conqueror of Hannibal. He wrote a work called *Annāles*, a versified history of Rome from the earliest times (IV. viii. 20).

Etrūria, -ae, f. (adj. *Etruscus, -a, -um, Tyrrhēnus, -a, -um*, and *Tuscus, -a, -um*) : the district of central Italy lying S. and W. of the Apennines and N. of Latium, from which it was separated by the Tiber, hence called *Etruscus amnis*. Now Tuscany. Hence the adjacent portion of the Mediterranean (between Italy, Sicily, and Sardinia), was known as the MARE TUSCUM or TYRRHĒNUM (IV. iv. 54).

Ētruscus, -a, -um: *s.v.* TUSCĪ (III. xxix. 35).

Euhius, -i, m. (also *Euius* or *Evius*) : see Bacchus.

Eurōpē, -ēs, f. . (i) Europe, the continent of that name (III. iii. 47). (ii) daughter of Agēnor, king of Tyre, loved by Zeus (Jūpiter). In the form of a snow-white bull he induced her to mount upon his back, and carried her off to Crete (III. xxvii. 25-end).

F.

Falernus, -a, -um : Falernian, belonging to the *Ager Falernus*, in the north of Campania, between Mons Massicus and the river Volturnus. *Falernum* (sc. *vīnum*) frequently stands alone for the wine grown there, which was of famous quality (III. i. 43, and passim).

Faunus, -i, m. : an Italian rural god of mountains and fields, the patron of flocks and herds, identified with the Greek Pan. (I. iv. 11, xvii. 2 ; II. xvii. 28). The festival in his honour (Dec. 5th) was a general holiday in the country (III. xviii. 1).

Forentum, -i, n. : a frontier village of Lūcānia, on the high road between Venusia and Acherontia. It is called *humilis* (III. iv. 16), as lying in a valley between the surrounding hills.

Formiae, -arum, f. : a coast town of the Aurunci in Latium, a little west of the mouth of the Līris (III. xvii. 6).

G.

Gaetūlus, -a, -um : *African*, from the *Gaetūli*, a powerful nomad tribe of the interior of Northern Africa. (I. xxiii. 10 ; II. xx. 15 ; III. xx. 2.)

Gallia, -ae, f. (hence adj. **Gallicus, -a, -um**) : Gaul, the modern France, with parts of Holland and all Belgium, the country inhabited by the Gauls in the north of Italy (Gallia Cisalpīna), as well as the modern France (Gallia Transalpīna). The pasture lands about the Padus (Po) were renowned for the excellence of the wool grown there (III. xvi. 35). It was conquered by Julius Caesar, 58-50 B.C.,

and divided by Augustus into three provinces—Lugdunensis (about *Lyons*), Belgica in the north, and Aquitānia (*Aquitaine*): hence it is often spoken of in the plural, **Galliae, -arum** (IV. xiv. 49).

Ganymēdēs, -is, m.: son of Tros, King of Ilium. A beautiful Trojan youth, who was carried off by Jove's eagle to serve as cup-bearer to the gods (IV. iv. 4).

Gelōni, -orum, m.: a savage Scythian people, occupying that portion of southern Russia immediately east of the Tanais (*Don*). Their constant use of the bow gets them the epithet of "quiver-bearing" (III. iv. 35).

Genaunī, -ōrum, m.: a tribe of the Vindelicī, *q.v.* (IV. xiv. 10).

Germānia, -ae, f.: Germany. The entire country east of the Rhine was so called by the Romans, who dreaded the German tribes, never forgetting their invasion in the time of Marius (102-101 B.C.). They remained unconquered to the last, and ultimately helped to conquer Italy (IV. v. 26).

Getae, -arum, m.: *s.v.* Dacus.

Gigantes, -um, m.: the sons of Uranus (Heaven) and Gē (Earth), who attempted to dethrone Zeus (Jūpiter), and were defeated mainly by the help of Hercules (III. iv. 49; *sqq.*). Hence adj. *Giganteus, -a, -um* (III. i. 7).

Graiī, ōrum, m.: the Greeks; a Roman name for the peoples of Greece, who called themselves Hellenes (IV. viii. 4).

Grātia, -ae, f.: one of the Graces. They are usually represented as three sisters of exceeding gentleness and beauty, whose arms are always intertwined. Hence they are said to be "loth to unloose the clasp" in which they hold each other (III. xix. 16, xxi. 22; IV. vii. 5). They were usually represented as nude (Zōnis solūtis).

Gyās, -ae, m.: a hundred-handed giant, who rebelled against heaven (III. iv. 69), and was hurled into Tartarus.

H.

Hadria, -ae, m.: the Hadriatic (Adriatic) Sea, notorious for its storms (III. ix. 23; xxvii. 19), mostly from the south; whence the south wind is called "the ruler of the Hadriatic." (I. iii. 15; III. iii. 5.)

Haedus, -i, m.: more usually in the plural, *Haedī ōrum* ("The Kids"), stars in the constellation Aurīga (the Charioteer), which rises about the end of September, at the commencement of the winter season (III. i. 28).

Hannibal, -is, m.: the famous general, who succeeded to the command of the Carthaginian forces in Spain in the year 221 B.C. In his boyhood he had sworn eternal enmity to Rome, and he at once picked a quarrel with her. He invaded Italy 218 B.C., by way of the Alps, and for sixteen years maintained himself in that country. He defeated the Romans successively at Ticinus and Trebia (218 B.C.), Trasimēnus (217 B.C.), and Cannae (216 B.C.), with the loss on the last occasion of 50,000 Romans. It was after this battle that he

sent home an envoy who carried a bushel of Equestrian rings, taken from the persons of dead Roman knights. The determination of the Romans not to fight any more pitched battles, and the destruction of Hasdrubal's army, so weakened Hannibal, that Scipiō Africānus was at last able to invade Africa, and so draw Hannibal from Italy. See Scipiō (IV. iv. 49). At Zama, 202 B.C., Scipio finally defeated Hannibal and ended this, the Second Punic War. Subsequently Hannibal fled to Asia and persuaded Antiochus (*q.v.*) to make war on Rome. On the defeat of Antiochus, Hannibal committed suicide. His name remained a proverb for a terrible foe among the Romans (III. vi. 36).

Hasdrubal, -is, m. : younger brother of Hannibal. When the latter invaded Italy, 218 B.C., he left his brother to watch Spain and send reinforcements as required into Italy. Hasdrubal was employed for ten years in resisting the activity of the Romans in Spain. At length, 207 B.C., he entered Italy, but before he could effect a junction with his brother he was attacked and slain by C. Claudius Drūsus at the river Metaurus. This loss ruined Hannibal's plans, and within five years more he was forced to leave Italy (IV. iv. 38).

Hebrus, -i, m. : the largest river of Thrace, the *Maritza*, which rises in Mount Rhodopē, and flows east and south into the Aegean Sea. north of the island of Samothrace (III. xxv. 10).

Hectōr, -oris, m. (hence adj. **Hectoreus, -a, -um**) : the eldest and bravest of the fifty sons of Priam, and the chief champion of the Trojans. For ten years he repulsed the attacks of the Greeks, but was finally slain by Achilles in revenge for his having killed Patroclus (III. iii. 28 ; IV. ix. 22).

Helena, -ae, f. (also **Helenē, -es, f.**) : daughter of Lēda the wife of Tyndareus, king of Sparta, by Zeus (Jupiter), and therefore sister of Castor. She became queen of Menelāus, king of Sparta. She was carried off by Paris (*q.v.*). From this arose the famous Trojan War (*s.v.* Trōia), in which Menelāus and his brother Agamemnōn led all the host of Greece against Troy to recover Helen (IV. ix. 16). She is called 'peregrīna mulier' (III. iii. 20), and 'Lacaena adultera' (III. iii. 25), as being not a Trojan, but a Spartan's wife.

Hercules, -is, m. (Heracles ; adj. *Herculeus, -a, -um*) : the god of travel and strength, son, by Zeus, of Alcmēna, the wife of Amphitryon, son of Alcaeus. Hence he is called *Alcīdes* (*ae*, m.), "Son of Alcaeus" (I. xii. 25). As punishment for a murder, he was compelled by Eurystheus, King of Tiryns, to perform twelve labours, one of which was the descent to Hades, and bringing thence Cerberus, the three-headed dog which guarded it (I. iii. 36). Another was to destroy the Lernaean Hydra (see note, IV. iv. 61). He had, also, to fetch from Spain the cattle of the threefold giant, Gēryonēs, whose abode was supposed to be Cādes (Cadiz). Hence the campaigns of Augustus in Spain are said to be after the fashion of Hercules (III. ix. 1.) He is also said to have assisted Jupiter in the struggle with the Titans (II. xii. 6), and to have done battle with the Centaurs.

Hesperia, -ae, f.: the "western land," a poetical name for Italy (I. xxviii. 26; II. i. 32; III. vi. 8; IV. v. 37). It sometimes alludes to Spain (I. xxxvi. 4). **Hesperius, -a, -um**: western, derived from *Hesperus*, the evening star (II. xvii 20). The sun's "western chamber" is the Atlantic Ocean, in which he seems to sink to rest (IV. xv. 16).

Hibēria, -ae, f.: Spain; so called from the Hibēri (or Ibēri), one of the leading tribes (IV. v. 28). It gave the Romans immense trouble to conquer. See the note on IV. xiv. 50.

Hibērus, -i, m.: the river Ebro in Spain, also spelt *Ibērus* and *Hiber* (*-i*), (II. xx. 20); also as an adj. of three terminations = 'Spanish' (I. xxix. 15); see 'Hibēria.'

Hippolytus, -i, m.: son of Thēseus, and stepson of Phaedra, who tried to win his love, and being rejected accused him to Thēseus as guilty of her own offence. Thēseus cursed him, and he was slain by Neptune (Poseidon). For his chastity, he was a special favourite of Diāna, who could not however save him from death (IV. vii. 26).

Hispānus, -a, -um: Spanish, belonging to Spain (*Hispania*), one of the most important trading countries in the Roman world (III. vi. 31; xiv. 3).

Homērus, -i, m.: Homer, the first Greek poet, author of the *Iliad* (Story of Troy) and *Odyssey* (Story of Ulysses). He was believed to be a native of Asia Minor or of the island of Chios, and was justly called the Father of Poetry. He was always considered the greatest of the classical writers; hence he is said to "hold a first place" (IV. ix. 6).

I.

Iāpyx, -ygis, m.: a north-west wind, so called as blowing from the heel of Italy, of which the ancient name of Iāpygia (III. xxvii. 20).

Icarus, -i, m.: son of Daedalus of Crete. The two were compelled to fly from the island because of the help they had given in an intrigue. They made themselves wings, and endeavoured to fly across the Aegean Sea. Daedalus succeeded, Icarus fell down and was drowned; whence a part of the sea northward of Crete was known as *Mare Icarium*. "Cliffs of Icarus" are any cliffs on which that sea breaks (III. vii. 21).

Īda, -ae, f.: a lofty mountain range of Phrygia, east of Troy, and at the head of the Gulf of Adramȳttium. It was the scene of the judgment of Paris and the seizure of Ganymēde. Its numerous springs won it the epithet of *aqūosa* (III. xx. 16).

Īdomeneus, -ei, m.: captain of the Cretans when they sailed with the Greeks against Troy, and famous for his deeds of valour there (IV. ix. 20).

Ilia, -ae, f.: another name for Rhēa Silvia. *S.v.* Rōmulus (IV. viii. 22).

Īlion, i, r. see *Īlium*.

Ilium, -i, m. (also nom. **Īlios, f.**): another name for Trōia (*q.v.*), Troy (III. iii. 18; IV. iv. 53).

Inachus, i, m.: first king of Argos, of fabulous antiquity (III. xix. i.).

Indus, -i, m.: an Indian, a native of India. When Augustus was organising Asia in 20 B.C., there came to him envoys from some Indian princes, which fact was exaggerated by the poets into the regular homage and submission of the Indians to Roman rule (IV. xiv. 42).

Iōnicus, -a, -um: Ionic, belonging to Iōnia, the western coast of Asia Minor, which was early colonised by Ionic Greeks. It became famous for the refined indolence and luxury of its people. Hence *Iōnicī mōtus* (III. vi. 21) means a wanton style of dancing.

Ister, -tri, m.: the older name for the **Dānuvius** (*Danube*), which was, during the reign of Augustus, one of the chief frontiers of the Roman Empire against the Scythes, Getae, etc. (IV. xiv. 46).

Isthmus, or **-os, -i, m.** (adj. **Isthmus, -a, -um**): the Isthmus of Corinth, where were celebrated every two years the Isthmian Games by united Greece. *Isthmius labor* (IV. iii. 3) means the toil necessary for winning a prize there in the various contests. See the note on IV. iii. 4.

Itys, -yos, m.: Pandīon, son of Cēcrops, king of Attica, had two daughters, Procnē and Philomēla. Tēreus, king of Daulis (Phōcis), married Procnē, who bare him a son Itys. Tēreus, then shut up Procnē, said that she was dead, and married her sister, Philomēla, whose tongue he cut out that she might not tell the truth when she learnt it. She told it, however, to Procnē by weaving some words into a robe, which she sent to her sister. Procnē thereupon slew her son, Itys, and served up his flesh to Tēreus: herself and Philomēla fled, and were pursued by Tēreus, who became a hoopoe, Philomēla a swallow (or nightingale), Procnē a nightingale (or swallow). Procnē is the *avis* of IV. xii. 6.

Iūno, -ōnis, f.: a Roman goddess, the female counterpart of Jūpiter. She was identified with the Greek Hēra, and as such was regarded as the sister and wife of Jūpiter.

Iuppiter, Iovis, m.: a Roman god, father of gods and men, and king of heaven and the universe, and guardian of Rome under the epithet of "Capitolīnus," from his temple on the Capitoline hill. As he was regarded as identical with the Greek god Zeus, all the myths relating to the latter were applied to Jūpiter by the Latin writers. His queen is Iūno,- -ōnis, f. The name Jūpiter is also used as a common noun for 'sky,' 'climate' (I. i. 25, etc.).

Ixīōn, -onis, m.: a king of the Lapithae. He requited the kindness of Zeus (Jūpiter), who had purified him from the murder of his father-in-law, by making love to Hēra (Jūno). For this he was chained hand and foot to a wheel which revolved ceaselessly in the lower world (III. xi. 21).

L.

fulness, a river in the infernal regions, from which the shades drank and obtained forgetfulness of the past (IV. vii. 27).

Līber, -eri, m. : a name of Bacchus (*q.v.*) as the god who "sets men *free* from care" (III. viii. 7 ; xxi. 21 ; IV. viii. 34).

Libitīna, -ae, f. : goddess of burial, at whose temples all things necessary for funerals were kept (III. xxx. 7).

Libya, -ae, f. (adj. *Libycus*, -a, -um) : Africa. It was regarded as a far-away land (II. ii. 10), and its crops of corn were proverbial (I. i. 10).

Lipara, -ae. f. (hence adj. **Liparēus -a, -um**) : the name of an island and town, now *Lipari*, to the north of Sicily (III. xi. 6).

Līris, -is, m., the *Garigliano*, a considerable river rising in the Apennines near the Lake Fūcinus in the lands of the Marsi, and flowing south to the sea near Minturnae in Latium, close to the frontier of Campānia (III. xvii. 8). Near its mouth it spreads out in wide marshes (*innantem litoribus*).

Lollius, -i, m. : see Introduction to IV. ix.

Lūceria, -ae, f. : a town of northern Āpūlia, near the Samnite border. It was renowned for the high quality of its sheep pastures (III. xv. 11).

Lyaeus, -a, -um : a Greek name for Bacchus, denoting "he who looses" from care (III. xxi. 16).

Lycia, -ae, f. : a small and exceedingly mountainous country in the S.W. of Asia Minor (III. iv. 62). *S.v.* PATARA.

Lȳdus, -a, -um : IV. xv. 30, *n.*, adj. from LȲDIA, that part of Asia Minor which lies on the coast between Mȳsia (N.) and Lycia (S.).

M.

Macedo, -onis, adj. : Macedonian (III. xvi. 19).

Maecēnas, -ātis, m. : C. Cilnius Maecenas, chief minister of Augustus and patron of Horace (see Introd., § 1). He was an *Eques*, and descended from the royal race of Etruria, whence he is called *Tyrrhēna rēgum prōgenies* (III. xxix. 1), and the Tiber (Etruscus amnis) is called his 'paternal river" (I. xx. 6). He several times mediated between Antonius and Augustus (see Augustus), and, when the latter was absent in the war which ended at Actium, Maecēnas had entire charge of Italy and Rome. He continued to be high in favour until 21 B.C., when a coolness sprang up between him and the emperor, and in 16 B.C. he retired from public life, and contented himself with the society of literary men, chief amongst whom were Horace, Vergil, and Tibullus. He was an author himself in a small way, but not successful. Horace speaks of him as his 'patronus,' and addresses several odes to him. He died 8 B.C., a few days before Horace (IV. xi. 19).

Maeonia, -ae, f. (adj. **Maeonius, -a, -um**) : an old name for part of Lȳdia and Mȳsia. The adjective is used as an epithet of Homer, who was believed to have been a native of that region, and whose poem of the *Iliad* deals mainly with the Trōad in Maeonia (IV. ix. 5).

son of Jūpiter, he was brother of Apollō, to whom he gave the lyre which he had invented, and hence he is the patron of lyric poets, whom he protects in danger (II. vii. 13).

Messāla, -ae, m. : M. Valerius Messāla Corvīnus at Caesar's death (B.C. 44) joined the republican party, and at the battle of Philippi (B.C. 42) turned Augustus' flank, and nearly took him prisoner. He, however, subsequently attached himself to Antonius, until the latter fell under Cleopātra's influence (B.C. 37); he then joined Augustus, and fought for him at Actium (B.C. 31), and was proconsul of Aquitania (B.C. 28-27). He died between B.C. 3 and A.D. 3, after some years of retirement from public life. He was an orator, grammarian, and poet, and a patron of literary men, especially of Tibullus (III. xxi. 7).

Metaurus, -a, -um : a rare adjective, formed from *Metaurus, -i* (*Metaro*), the name of a small river flowing into the Adriatic Sea, in Umbria. Here, in 207 B.C., C. Claudius Nerō defeated and slew Hasdrubal (*q.v.*) (IV. iv. 38).

Mimas, -ntis, m. : one of the rebel giants (III. iv. 53).

Minerva, -ae, f. : identified with the Greek *Pallas* (*-adis*, f.), (III. iii. 23), goddess of spinning and all female accomplishments, and of learning. She assisted the Greeks in the war against Troy, and to her the Wooden Horse was alleged to be a votive offering (IV. vi. 13). She was patron-goddess of Athens, which was called *Palladis urbs* (I. vii. 5). Her breast-plate was the *aegis* made of the skin of the goat which suckled Jupiter (I. xv. 11).

Minōs, -ōis, m. : king of Crete. See IV. vii. 21, *n.*

Monaesēs, -is, m. : *s.v.* CRASSUS (III. vi. 9).

Murēna, -ae, m. : L. Licinius Murena, a friend of Horace, to whom is addressed III. xix., on the occasion of his being elected Augur. In B.C. 25 he subdued the Salassi, an Alpine tribe; in B.C. 22 he was executed for conspiring against Augustus.

Mūsa, -ae, f. : the nine Muses, daughters of Zeus (Jūpiter) and Memory, were Terpsichorē (*Muse of Dancing*), Euterpē (*Lyrics*), Urania (*Astronomy*), Polyhymnia (*Divine Hymn*), Cliō (*History*), Calliopē (*Epic-poetry*), Eratō (*Love-poetry*), Melpomenē (*Tragedy*), Thalīa (*Comedy*). They presided over all forms of literature and especially of poetry; whence Horace calls himself their priest (III. i. 3; IV. iii. 1; vi. 25).

Mygdones, -um, m. (hence adj. **Mygdonius, -a, -um**) : a people of Asia Minor on the southern shore of the Propontis (*Sea of Marmora*) (III. xvi. 41).

N.

Neptūnus, i, m. : god of the Sea (III. xxviii. 10), identified with the Greek Poseidon.

Nēreides, -um, f. : the sea-nymphs of the Mediterranean, daughters of the sea-god Nēreus (III. xxviii. 10).

Nerōnēs, -um, m. : the members of the Neronian house of the *gens Claudia*, to which belonged Tiberius and Drūsus. The house dated

Paeligni, -ōrum, m. (hence adj. **Paelignus, -a, -um**): inhabitants of a cold and mountainous district farther east from Rome than the country of the Marsi (III. xix. 8).

Palinūrus, i, m.: *Capo di Palinuro.* See III. iv. 28, *n.*

Pallas, -adis, f.: *s.v.* MINERVA.

Paphos, -i, m.: *s.v.* CYPRUS.

Paris, -idis, m.: (also called Alexander) one of the sons of Prīamus, king of Troy. When the goddesses Hēra (Juno), Athēna (Minerva), and Aphrodītē (Venus), disputed as to which was the fairest, they appealed to Paris to decide. (Paris is hence called *iudex* in III. iii. 19). He was induced by Aphrodītē's promise of the fairest woman on earth for his wife to decide in her favour, and thereby made Hēra and Athēna bitter enemies of Troy. Guided by Aphrodite he sailed to Greece and carried off HELENA (*q.v.*). He slew Achillēs, and soon after died by an arrow-wound inflicted by Philoctētēs.

Parrhasius, -i, m.: see IV. viii. 6, *n.*

Parthus, -i, m.: a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Mēdi (*Medians*), and further south still the Persae (*Persians*); but the name Parthus is used vaguely by Horace for all three peoples (I. iii. 51; II. i. 31; III. ii. 3). They provoked a war with Rome in 52 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at CARRHAE. They were compelled to make peace again by Ventidius, who twice defeated them B.C. 39-38. Augustus intended to chastise them; but civil war in Parthia between two claimants to the throne, PRAHĀTES IV. (or Phraates; II. ii. 17) and TIRIDĀTES (I. xxvi. 5), ended in an appeal to his arbitration. He supported the claim of Prahates, and obtained the restoration of the standards taken from Crassus. This appeal for arbitration is construed by Horace and other writers as equivalent to doing homage to Augustus. The Parthians had a peculiar style of fighting, never coming to close quarters, but discharging their arrows backwards as they rode (I. xix. 12). Augustus never triumphed over them (I. xii. 53).

Patara, -ae, f. (hence adj. **Patarēus, -a, -um**): a coast town of Lycia, at the extreme S.W. of Asia Minor. It was famous for its worship of Apollō, who had an oracle there, and is hence called *Patarēus* (III. iv. 64).

Paullus, -i, m.: Paullus Maximus, an unknown person spoken of highly in Ode i. He was a skilful pleader (IV. i. 14, *n.*), and had a villa probably near the Alban Lake.

Pēgasus, -i, m.: the winged horse which sprang from the blood of the Gorgon. See *s.v.* BELLEROPHŌN. Pegasus flew to heaven after its rider's death, and was placed amongst the stars (IV. xi. 27).

Pēleus, -ei, m.: king of the Myrmidones of Phthīa in Thessaly, and father of Achillēs. He was falsely accused by Hippolytē, wife of Acastus king of Iolcus, in whose palace he was residing (III vii. 17). The story is much the same as that of Bellerophontēs (*q.v.*).

Thēro of Agrigentum, and Hiero of Syracuse. His various poems are mentioned in Ode ii. (see note on IV. ii. 9), but only his *Epinīcia*—songs in praise of victories at the great Greek games—have come down to us, in four books. He died 422 B.C. Adj. **Pindaricus, -a, -um,** Pindaric. The Muse of Pindar (IV. ix. 6) is his poetry.

Pīrithous, -i, m. : king of the Lapithae. He descended into the lower world to carry off Proserpina, its Queen, the wife of Plūto. For this he was bound by Plūto and tormented for ever (III. iv. 80).

Plancus, -i, m. : Lūcius Munātius Plancus was consul in 42 B.C., according to the arrangement made by Caesar before his death. He subsequently governed the provinces of Asia and Syria. In 32 B.C. he transferred his allegiance from Antōnius to Octāviānus, and it was at his suggestion that the title of Augustus was, B.C. 27, conferred on the latter.

Plēiadēs, -um, f. : see IV. xiv. 21, *n.*

Plūto, -ōnis, accus. Plūtōna, m. (adj. *Plūtōnius, -a, -um*) : god of the lower world, and brother of Jupiter and Neptune. His queen was PROSERPINA (I. iv. 17 ; II. xiv. 7), the daughter of Ceres, whom he carried off by force.

Poenī, ōrum, m. : the Carthaginians, the people of Carthage. See CARTHAGO (III. v. 34 ; IV. iv. 47).

Pollux, -ūcis, m. : the Latin name for Polydeuces, twin brother of Castor. They were the sons of Lēda, wife of Tyndareus, king of Sparta, by Zeus (Jūpiter). At their death they were placed among the immortals (III. iii. 9), and were invoked in times of danger, especially at sea (III. xxix. 64).

Porphyriōn, -ōnis, m. : one of the rebel giants (III. iv. 54).

Praeneste, -is, n. and f. : now *Palestrina*, twenty miles S.E. of Rome. It stood high up amongst the Aequian Hills, and was a favourite summer resort because of its coolness (*frigidum*, III. iv. 23).

Prahātes -is, m. (or Phraates) : King of Parthia, was driven out by his own people for his cruelty. He engaged in a civil war with the other claimant, TIRIDĀTES. The Scythians supported Prahātes, who compelled his rival to fly to Augustus. The latter finally put Tigranes on the throne (II. ii. 17 ; and see also *s.v.* Parthus).

Priamus, -i, m. : King of Troy, and father of Paris, whose rape of Helen caused the Trojan war. When his son Hector was slain by Achilles, Priam visited the Greek camp to ransom the dead body, which Achilles at once surrendered. He was slain by Achilles' son, Pyrrhus, at the altar of his palace, when the town was surprised by the Greek warriors concealed in the Wooden Horse. (I. x. 14 ; III. iii. 26, 40 ; IV. vi. 15). See *Troia.*

Procyōn, -ōnis, m. : the "Fore-dog," the Greek name for a star which rises July 15th, just before the Dog-star, and, like it, was supposed to bring intensely hot weather. Hence *furit* (III. xxix. 18).

Promētheus -ei, m : one of the Titans, the sons of *Iapetus*

his troops who had been made prisoners. For this he was, it was said, barbarously tortured by the Carthaginians on his return (III. v. 13).

Rhēa, -ae, f.: Rhēa Silvia or Ilia; *s.v.* Quirinus.

Rhodopē, -ēs, f.: a mountain range of Thrace between the rivers Strȳmon and Hebrus (III. xxv. 12).

Rhoetus, -i, m.: one of the rebel giants (III. iv. 55).

Rōmulus, -i, m.: son of Mars and the vestal virgin Rhēa Silvia. With his twin brother, Remus, he was exposed at his birth, was sucked by a she-wolf, lived to revenge his ill-treatment and recover his grandfather's kingdom of Alba, from whence he led a body of settlers who built Rome. He was the first king and the founder of the Roman state (IV. viii. 24). **Rōmulus, -a, -um**: belonging to Romulus; an epithet of the Romans as descended from Romulus (IV. v. 1).

S.

Sabelli, -ōrum, m. (hence adj. **Sabellus, -a, -um**): a general name for the smaller branches of the Sabine nation. These people represented the ancient inhabitants of Italy from Etrūria to Lūcānia. They were a type of rural simplicity, industry, and valour (III. vi. 38).

Sabīni, -orum, m. (hence adj. **Sabinus, -a, -um**): the Sabines, a name which includes the Samnites (I. ix. 7, xx. 1; II. xviii. 14; III. i. 47). *S.v.* Sabelli.

Saliī, -ōrum, m.: see IV. i. 28, *n.*

Sapphō, -ūs, f.: of Lesbos, called *Aeolia puella* in IV. ix. 12 (*s.v.* Aeolia), a contemporary of Alcaeus (about 610 B.C.). Her poetry was mostly about love, and she is said to have thrown herself into the sea for love of Phāōn, who had despised her.

Scīpiō, -ōnis, m.: Publius Cornelius Scipio Africanus. (1) **Scipio**, known as **Maior**, "The Elder," the general who by invading Africa forced Hannibal to leave Italy. For his great victory at Zama (202 B.C.) he won his surname of Africānus. (2) **Scipio Minor**, "The Younger," grandson of the above by adoption, who won the same surname of Africānus for his rasing of Carthage (146 B.C.). He was murdered in 127 B.C. See IV. viii. 18, *n.*; and Index, *s.v.* Hannibal and Hasdrubal.

Scopas, -adis, m.: see IV. viii. 6, *n.*

Scylla, -ae, f.: Scylla and Charybdis (I. xxxii. 19) were two monsters who guarded the strait between Italy and Sicily. The latter thrice a day swallowed the waters of the sea and thrice threw them up again.

Scythae, -ārum, m. (hence adj. *Scythicus*, -a, -um): the Scythians (a name which included various smaller nations, such as Getae, Sarmatians, Dacians), dwellers in the country north of the Danube and Black Sea, and conterminous with the Parthians at the Caucasus. In III. iv. 36., the Tanais (Don) is called 'Scythicus amnis,' as being especially the centre of their country. Like the Parthians, the

T.

Tanais, **-is**, m.: the river Don, falling into the Pālūs Maeōtis (*Sea of Azov*) at the north of the Euxine (III, x. 1; IV. xv. 24, *n.*).

Tarentum, **-i**. n.: (*Taranto*) a city standing upon the gulf of the same name, on the southern coast of Italy. It was a colony from Sparta (Lacedaemōn), whence it is called *Lacedaemonius* (III. v. 56), and was one of the most important maritime towns in Italy.

Tartarus, **-i**, m. (or pl. **Tartara ōrum**, n.): one of the names given to the lower world (III. vii. 17).

Tēlegonus, **-i**, m.: a son of Ulysses and the enchantress Circē, who unwittingly slew his father. He fled to Latium, where he founded Tusculum (*Frascati*) on a hill ten miles S.E. of Rome, hence called *Tēlegonī iuga* (III. xxix. 8).

Teucer, **-rī**, m.: brother of Ajax, and best archer of all the Greeks at Troy. Whence he is said to be armed with a Cydonian (*i.e.* Cretan) bow, because Cydōnia was one of the chief cities in Crete, and Cretan archers were proverbially excellent (IV. ix. 17). **Teucer**, **-ra**, **-rum**: a rare adjective = *Trōicus*, Trojan; derived from the name of Teucer, the first king of Troy (IV. vi. 12).

Thalīa, **-ae**, f.: *s.v.* Mūsa (IV. vi. 25).

Thēbae, **-ārum**, f.: the capital city of Boeotia, in Greece. It was said to have been built by Cadmus, by help of iron warriors, who sprang up from the teeth of a dragon, which he slew there. One of these warriors was Echīon, whence the epithet **Echīonius** (IV. iv. 64).

Thēseus, **-ei**, m.: a hero-king of Athens. In conjunction with his friend Pīrithous, king of the Lapithae, he descended to Hadēs in order to carry off Proserpina, Queen of Hell. Thēseus was allowed to escape, but Pīrithous was chained for ever in Hadēs, as a punishment for his audacity, and Theseus could not rescue him (IV. vii. 27).

Thrācē, **-ēs**, f. (also *Thrācia*, *-ae*, f. and *Thrāca*, *-ae*): Thrace, the country forming the north-eastern coast of the Aegean Sea south of the Balkans (Haemus), and north of Macedonia (III. xxv. 11). To the Greeks and Romans it was a land of snow and barbarism (IV. xii. 2). Kence **Thrax, Thrāçis**, m., "a Thracian"; fem. **Thressa**, **-ae**, ' a Thracian woman" (III. ix. 9). Adjs. are **Thrācius**, **Thrēicius**, and sometimes **Thrax**.

Thūriī, **-ōrum**, m. (hence adj. **Thūrīnus**, **-a**, **-um**): a colony of Greeks, mostly from Athens, founded 443 B.C. It was near the site of the ancient Sybaris, and not far from the shore of the Gulf of Tarentum, in Lūcānia (III. ix. 14).

Thȳnus, **-a**, -um: see Bithnȳus (III. vii. 2).

Tiberis, **-is**, (also *Thybris*, *-is*), m. (hence adj. *Tiberīnus*, -a, -um): the Tiber, which rises in the Apennines, near Tifernum, and flows south-west, separating Latium from Etruria. Hence it is called *Etruscus amnis*. Its chief tributaries are the *Nar* (*-ris*) and *Anio*

those who escaped was Aenēas ; who was the ancestor of Quirīnus (*q.v.*). Trōs, Trōis, m. (pl. *Trōes*) : a Trojan ; aiso adj., *Trōicus, -a, -um.*

Tullus, -i, m.: (1) Tullus Hostīlius, the third king of Rome, 673-642 B.C. (IV. vii. 15). (2) III. viii. 12, *n.*

Tuscī, -ōrum, m. (adj. **Tuscus, -a, -um**): another name for *Etruscī*, the inhabitants of *Etrūria* ; (*q.v.*)

Tyndaridae, -um, n.: *s.v.* CASTŌR (IV. viii. 31).

Typhōeus, -ōeos, m. : a fire-breathing giant, buried under Mount Aetna for his rebellion against heaven (III. ix. 53).

Tyrrhēnus, -a, -um : (I. xi. 6) = TUSC, *q.v.* (III. x. 12 ; IV. xv. 3).

Tyrus, -i, f. (hence adj. **Tyrius, -a, -um**) : the famous capital of Phœnicia, long the most important commercial city in the world. It was famous for its purple goods, *Tyriae mercēs* (III. xxix. 90).

V.

Venāfrum, -i, n. (hence adj. **Venāfrānus, -a, -um**) : a Samnite town on the borders of Latium. It lay in a beautiful district famous for its vineyards and olive-orchards (III. v. 55).

Venus, -eris, f. : identified with the Greek **Aphrodītē**, goddess of love. The name is often used as a common noun = *amor ; e.g.* III. ix. 17 ; xi. 50. She was worshipped in Cythēra, an island between the Peloponnēsus and Crete, and was the mother of Cupīdo (IV. i. 5) hence called *Cytherēae puer* (III. xii. 4). She is generally associated with Bacchus. Sparrows, swans, and doves were her favourite birds. She was the mother of the Trojan Aenēas and therefore protectress of Troy, and of Aenēas' descendants the Romans. (IV. vi. 21).

Vesta, -ae, f., one of the chief Roman divinities and goddess of the Hearth, on whose altar was kept always burning a fire, said to have been brought from Troy. Hence she is called 'aeterna' (III. v. 11.). Her priestesses were the Vestal Virgins, whose house, the *Rēgia* (*monumenta rēgis*, I. ii. 15) was on the slope of the Palatine hill, near the Forum. Rhēa Silvia (*q.v.*) was one of their number ; they took an oath of chastity, any violation of which was punished with living burial.

Vindelicī, ōrum, m.: the people of Vindelicia, the Roman province between Raetia (*Grisons*) and the Danube, and corresponding to portions of *Baden*, the *Tyrol*, *Wurtemburg*, and *Switzerland.* They were reduced in one campaign hy Tiberius and Drūsus, 15 B.C. (IV. xiv. 8).

Volcānus, -i, m. : identified with the Greek Hēphaestus, god of fire ; whence the name is sometimes found as a common noun = "fire" (III. iv. 59). He was superintendent of the Cyclōpes, who forged the thunderbolts for Zeus (Jupiter) in their workshops within Mount Aetna.

VOCABULARY.

A

ā, ab, *from.*
ab-dō, -didī, -ditum, 3, *to hide.*
ab-eō, -iī, -itum, -īre, *depart.*
abigō, -ēgī, -actum, 3, *to drive away, off.*
ab-negō, -āvī, -ātum, 1, *to refuse.*
ab-rumpō, -rūpī, -ruptum, 3, *to break off, tear away.*
ab-scindō, -scidī, -scissum, 3, *to tear* or *wrench away, separate.*
abstinens, -entis, *abstinent, temperate, continent.*
abstineō, -tinuī, -tentum, 2, *to refrain, abstain.*
ab-sum, abfuī (āfuī), abesse (abforem or **āforem, abfore** or **āfore, abfutūrus** or **āfutūrus),** *to be away* or *absent.*
ab-sūmō, -sumpsī, -sumptum, 3, *to use up, consume.*
ac, *and.*
ac-cēdō, -cessī, -cessum, 3, **(1)** *to go to;* **(2)** *be added.*
acceptus, -a, -um, *welcome, pleasing.*
accipiō, -cēpī, -ceptum, 3, **(1)** *to receive;* **(2)** *welcome, entertain.*
accipiter, -tris, m., *a hawk.*
ac-cubō, 1, *to lie beside, lean against, recline in.*
ācer, ācris, -e, (1) *sharp, keen;* **(2)** *fierce.*
acerbus, -a, -um, *sour, ungrown, immature.*
acerra, -ae, f., *an incense-box.*
acervus, -ī, m., *a pile.*
aciēs, -ēī, f., *a line of battle.*
acīnacēs, -is, m., *a scimitar.*
acuō, acuī, acūtum, 3, *to sharpen, whet.*
acūtus, -a, -um, *sharp;* **acūta, -ōrum,** n., *perils.*
ad, prep. with acc., **(1)** *to, towards;* **(2)** *near.*
adamantinus, -a, -um, *hard as steel, adamantine, inflexible.*
addō, -didī, -ditum, 3, **(1)** *to attach;* **(2)** *add, say in addition.*
ad-dūcō, -duxī, -ductum, 3, **(1)** *to lead, bring to;* **(2)** *prompt.*
ad-edō, -ēdī, -ēsum, 3, **(1)** *to eat away, devour, consume;* **(2)** *wear away.*
ad-eō, -iī (rarely **-īvī**), **-itum, -īre,** *to approach.*
adhibeō, -hibuī, -hibitum, 2, **(1)** *to direct towards, apply to;* **(2)** *summon, call to one's help, invite.*
adhūc, adv., **(1)** *to this point, hitherto;* **(2)** *still.*
adiciō, -iēcī, -iectum, 3, **(1)** *to throw, cast,* or *fling at;* **(2)** *add.*
adimō, -ēmī, -emptum (-emtum), 3, *to take away* or *from.*
ad-mittō, -mīsī, -missum, 3, *to let in, admit.*
ad-moveō, -mōvī, -mōtum, 2, *to move* or *bring to, apply.*
adōrea, -ae, f., **(1)** *a prize of victory* (originally a gift of grain), and hence: **(2)** *victory.*

adulter, -ī, m., and **adultera, -ae**, f., *an adulterer, paramour, an adulteress;* adulter, **-era, -erum**, *adulterous.*
adultus, -a, -um, *grown up, marriageable.*
ad-urgeō, 2, *to pursue closely.*
ad-ūrō, -ussī, -ustum, 3, *to burn, inflame.*
adventus, -ūs, m., *an arrival.*
ad-vocō, -āvī, -ātum, 1, *to summon.*
adytum, -ī, n., *a shrine.*
aedēs and **aedis, -is, f.**, (1) *a temple;* (2) (pl.) *a dwelling.*
Aegaeus, -a, -um, *Aegean*, mare, aequor, *the Aegean Sea*, now the *Grecian Archipelago.*
aegis, -gidis, f., *a shield of Minerva, with the Medusa head.*
aemulor, -ātus sum, -ārī, *to vie with.*
aemulus, -a, -um, *striving after, emulous*; subst., **aemulus, -ī**, m., *a rival.*
aēneus and **ahēneus, -a, -um** (**aes**), *of copper* or *bronze.*
Aeolius, -a, -um, *Aeolian, with especial reference to Sappho as being a Lesbian woman.*
aequālis, -e, (1) *equal, corresponding;* (2) *of the same age;* **aequālis, -is, m.**, *one of the same age, a companion.*
aequē, *in like manner, equally.*
aequō, -āvī, -ātum, 1, (1) *to make level;* (2) *make equal.*
aequor, -oris, n., (1) *a level surface;* (2) *the level surface of the sea, the sea* (sing. and pl.).
aequus, -a, -um, (1) *equal, just;* (2) *favourable;* (3) *fair, calm.*
āēr, āeris, acc. **aera**, m., *the air, atmosphere*, esp. *the lower air.*
aerātus, -a, -um, *covered* or *fitted with bronze, with a bronze beak.*
āerius, -a, -um, *pertaining to the air, aerial.*
aes, aeris, n., (1) *copper, bronze;* (2) *something made of copper* or *bronze;* **aera**, *cymbals.*
aesculētum, -ī, n., *a forest of oaks.*
aestās, -ātis, f., *summer, summer heat.*
aestīvus, -a, -um, *of summer.*
aestuō, -āvī, -ātum, 1, *to boil, surge.*
aestuōsus, -a, -um, (1) *burning hot;* (2) *surging.*
aestus, -ūs, m., (1) *heat;* (2) tide.
aetās, -ātis, f., (1) *age, lifetime;* (2) *time.*
aeternō, -āvī, -ātum, 1, *to immortalise.*
aeternus, -a, -um, *eternal.*
aethēr, -eris, m., *the upper air, sky.*
aetherius, -a, -um, *of the upper air, ethereal.*
Aethiops, -opis, m., *a black man.*
aevum, -ī, n., (1) *eternity;* in aevum, *for ever;* (2) *time of life, life;* (3) *generation.*
afferō, attulī, allātum, afferre, *to carry to, take to.*
affīgō, -fixī, -fixum, 3, *to fasten to, affix.*
affluō, -fluxī, -fluxum, 3, *to flow to.*
affor, -fātus sum, -fārī, *to speak to.*
affulgeō, -fulsī, 2, *to shine upon.*
Africus, -a, -um, *African;* and Esp.: with or without ventus, *the S.W. wind.*
ager, agrī, m., *a field, farm.*
agitō, -āvī, -ātum, 1, (1) *to drive;* (2) *set in motion;* (3) *shake;* (4) *excite;* (5) *manage.*
agmen, -minis, n., *an army* (*in close marching order*).
agna, -ae, f., *a lamb.*
agnus, -ī, m., *a lamb.*

agō, **ēgī**, **actum**, 3, (**1**) *to set in motion, drive;* (**2**) *carry off;* (**3**) of time: *pass;* (**4**) *do, act;* (**5**) *keep, celebrate;* (**6**) imperat; **age**, *come, come now.*

agrestis, **-e**, (**1**) *of the country;* (**2**) *countrified.*

āla, **-ae**, **f.**, *a wing.*

albescō, 3 *to become white.*

albicō, **-āvī**, 1, *to be white.*

albus, **-a**, **-um**, (**1**) *white;* (**2**) *pale;* (**3**) *bright, clear.*

ālea, **-ae**, f., (**1**) *a game played with dice, any game of chance;* (**2**) *hazard, risk.*

āles, **-litis**, (**1**) *winged;* (**2**) subst., m. and f., *a* (*large*) *bird;* (**3**) *augury, omen.*

alga, **-ae**, **f.**, *sea-weed.*

aliās, adv. [acc. pl. **f.** of **alius**, sc. vices], *at another time.*

aliter, adv., *otherwise.*

aliunde, *from another source.*

alius, **-a**, **-ud**, gen. **alīus**, dat. **aliī**, gen. f., also **aliae**, *another, other.*

allabōrō, **-āvī**, **-ātum**, 1, *to add to by toil.*

almus, **-a**, **-um**, *nourishing, fruitful, bountiful, kindly.*

alō, **aluī**, **altum** and **alitum**, 3, *to nourish, foster, feed.*

alter, **-tera**, **-terum**, (**1**) *one of two;* (**2**) *second;* (**3**) *different.*

alternus, **-a**, **-um**, *alternate, by turns.*

altrix, **-trīcis**, f., *a foster-mother.*

altus, **-a**, **-um**, (**1**) *high;* (**2**) *deep;* (**3**) *noble.* **altum**, **-ī**, **n.**, *the deep.*

alumnus, **-ī**, m., *foster-son, nursling.*

alveus, **-ī**, m., (**1**) *a hollow;* (**2**) *river-bed.*

alvus, **-ī**, f., *the womb.*

amābilis, **-e**, with compar. and superl., *worthy of love, amiable.*

amans, **-antis**, **m.**, *a lover.*

amārus, **-a**, **-um**, *bitter.*

amātor, **-ōris**, m., *a lover.*

ambiguus, **-a**, **-um**, *moving from side to side, wavering.*

ambiō, **-īvī** and **-iī**, **-ītum**, 4, (**1**) *to go round;* (**2**) *canvass for votes;* (**3**) *solicit.*

ambitiōsus, **-a**, **-um**, *twining around.*

amb-ūrō, **-ussī**, **-ustum**, 3, *to burn.*

amīcē, *with good will.*

amiciō, **-micuī** and **-mixī**, **-mictum**, 4, *to wrap around.*

amīcitia, **-ae**, f., *friendship.*

amīcus, **-a**, **-um**, *loving, kind;* **amīcus**, **-ī**, m., *a friend.*

ā-mittō, **-mīsī**, **-missum**, 3, (**1**) *to let slip;* (**2**) *lose.*

amnis, **-is**, m., *a stream.*

amō, **-āvī**, **-ātum**, 1, (**1**) *to love;* (**2**) *be fond of, accustomed to,* with inf.

amoenus, **-a**, **-um**, *pleasant, charming.*

amor, **-ōris**, m., *love.*

ā-moveō, **-mōvī**, **-mōtum**, 2, (**1**) *to remove;* (**2**) *steal;* (**3**) *put aside.*

amphora, **-ae**, f., *a large two-handled jar with a pointed bottom.*

amplius, *more.*

amplus, **-a**, **-um**, (**1**) *large, spacious;* (**2**) *abundant.*

amystis, **-tidis**, f., *the draining of a cup at a draught.*

an, conj., *whether, or.*

ancīle, **-is**, n., gen. pl. **ancīliorum**, *the shield said to have fallen from heaven in Numa's reign, on the preservation of which the prosperity of Rome was believed to depend*

ancilla, **-ae**, **f.**, *a handmaid.*

angiportum, **-ī**, **n.**, and **-us**, **-ūs**, m., *a narrow street, alley.*

anguis, **-is**, c., *a serpent.*

angulus, **-ī**, m., *a corner.*

angustus, **-a**, **-um**, *narrow.*

anhēlitus, **-ūs**, m., *panting.*

anima, **-ae**, f., (1) *air, breeze, wind;* (2) *the breath;* (3) *the breath of life;* (4) *life;* (5) *soul.*

animōsus, **-a**, **-um**, (1) *living;* (2) *spirited, courageous.*

animus, **-ī**, m., (1) *the soul;* (2) *disposition, feeling;* (3) *heart, spirit, self-confidence*

annōsus, **-a**, **-um**, *full of years, aged.*

annuō, **-nuī**, 3, *to give assent by a nod, grant.*

annus, **-ī**, m., *a year.*

annuus, **-a**, **-um**, (1) *lasting for a year;* (2) *annual, yearly.*

ante, (1) of space: *before, in front of;* (2) of time: *before, previously;* freq. followed by quam apart or as one word (antequam), with indic. and subj.

ante-cēdō, **-cessī**, **-cessum**, 3, *to go before, precede.*

ante-eō, **-īvī**, and **-iī**, **-ire**, *to go before, precede.*

ante-hāc, *before now.*

antenna, **-ae**, f., *yard-arm, a sail-yard.*

ante-quam, conj., *before.*

antrum, **-ī**, n., *a cave.*

anus, **-ūs**, f., *an old woman.*

anxius, **-a**, **-um**, *anxious, solicitous.*

aper, **aprī**, m., *a wild boar.*

aperiō, **-peruī**, **-pertum**, 4, *to open.*

apertus, **-a**, **-um**, *open;* subst., **apertum**, **-ī**, n., *an open space, the open field.*

apex, **-picis**, m., (1) *a point, summit;* (2) *the wool-bound rod at the top of the flamen's cap;* hence: *the flamen's cap;* (3) *the tiara of eastern potentates.*

apis, **-is**, f., *a bee.*

apium, **-iī**, n., *parsley.*

apparātus, **-ūs**, m., (1) *preparation;* (2) *luxury, magnificence.*

ap-pāreō, **-uī**, **-itum**, 2, *to become visible, appear.*

ap-plicō, **-āvī** or **-uī**, **-ātum**, 1, (1) *to attach;* (2) *direct towards, apply.*

ap-pōnō, **-posuī**, **-positum**, 3, (1) *to set beside, add to;* (2) *implant.*

ap-precor, **-ātus sum**, **-ārī**, *to pray to, worship.*

aprīcus, **-a**, **-um**, *sunny.*

aptō, **-āvī**, **-ātum**, 1, (1) *to fit, adjust;* (2) *adapt to.*

aptus, **-a**, **-um**, *suitable, appropriate.*

apud, prep. with acc., *with, near, by* (usually of persons).

aqua, **-ae**, f., *water.*

aquila, **-ae**, f., *an eagle.*

aquilō, **-ōnis**, m., *the north wind.*

aquōsus, **-a**, **-um**, *full of water, moist.*

āra, **-ae**, f., *an altar.*

arātor, **-ōris**, m., *a ploughman.*

arātrum, **-ī**, n., *a plough.*

arbiter, **-trī**, m., (1) *an umpire, judge;* (2) *master.*

arbitrium, **-iī**, n., (1) *decision, judgment;* (2) *authority, will.*

arbor, (poet. **arbōs**), **-oris**, f., *a tree.*

arbustum, **-ī**, n., *a plantation.*

arbutus, **-ī**, f., *the arbutus, wild strawberry-tree.*

arcānus, **-a**, **-um**, *hidden, secret;* **arcānum**, **-ī**, *a secret.*

arceō, **-cuī**, 2, *to shut out, keep off.*

arcus (arch. arquus), **-ūs**, m., *a bow.*

ardeō, **arsī**, **arsum**, 2, (1) *to be on fire, glow;* (2) *burn with love for.*

ardor, **-ōris**, m., *fire, flame.*

arduus, **-a**, **-um**, (1) *steep, lofty;* (2) *difficult.*

ārea, **-ae**, f., (1) *an open space;* (2) *a court, square;* (3) *threshing-floor.*

arēna (harena), **-ae**, f., *sand.*

argentum, **-i**, n., (1) *silver;* (2) *silver plate.*

arguō, -uī, -ūtum, 3, *to make clear, show.*
argūtus, -a, -um, (1) *clear-ringing ;* (2) *piercing, tuneful.*
āridus, -a, -um, (1) *dry, parched ;* (2) *withered.*
arma, -ōrum, n., *arms, weapons.*
armentum, -ī, n., (1) *cattle ;* (2) *a herd.*
arō, -āvī, -ātum, 1, *to plough.*
arrogans, -antis, *arrogant, haughty.*
arrogō, -āvī, -ātum, 1, *to claim for, confer upon.*
ars, artis, f., (1) *skill* or *art, accomplishment ;* (2) pl., *works of art,* (3) *conduct, quality.*
artus, -a, -um, (1) *close, confined ;* (2) *dense.*
artūs, -uum, m. pl., *limbs.*
arvum, -ī, n., *ploughed, cultivated land, field.*
arx, arcis, f., (1) *fortress, citadel ;* (2) *eminence.*
ascrībō, -scripsī, -scriptum, 3, *to enrol.*
asper, -era, -erum, (1) *rough ;* (2) *harsh, cruel ;* (3) *angry.*
aspiciō, -spexī, -spectum, 3, (1) *to look at ;* (2) *have regard to.*
assum (ad-sum), **affuī** (adfui), **adesse,** *to be at, present, at hand.*
astringō, -strinxī, -strictum, 3, *to bind fast.*
astrum, -ī, n., *a star, constellation.*
at, *but.*
atavus, -ī, m., *the father of a great-great-grandfather ;* hence *ancestor.*
āter, ātra, ātrum, (1) *black, dark, gloomy ;* (2) *dismal, deadly.*
atque, *and.*
atquī, *and yet.*
ātrium, -iī, n., *the forecourt, hall.*
atrox, -ōcis, *fierce, harsh, cruel.*
attenuō, -āvī, -ātum, 1, (1) *to make thin ;* (2) *abase.*
at-terō, -trīvī, -trītum, 3, *to rub against.*
attineō, -tinuī, -tentum, 2, (1) *to hold fast ;* (2) *concern, be of consequence to.*
attingō, -tigī, -tactum, 3, *to touch, arrive at.*
attonitus, -a, -um, (1) *thunderstruck ;* (2) *frenzied, inspired.*
auctor, -ōris, c., (1) *a founder, father, maker ;* (2) *author, authority.*
audax, -dācis, *daring, bold.*
audeō, ausus sum, 2, *to dare.*
audiō, -īvī and **-iī, -ītum,** 4, (1) *to hear ;* (2) *listen to, hear about ;* (3) *obey.*
auferō, abstulī, ablātum, auferre, *to take away, bear away.*
augur, -guris, c., *an augur, soothsayer, seer, harbinger.*
aula, -ae, f., (1) *a forecourt, yard ;* (2) *palace, court.*
aulaeum, -ī, n., (1) *tapestry ;* (2) *hangings.*
aura, -ae, (1) *a breeze ;* (2) *breath.*
aureus, -a, -um, (1) *golden ;* (2) *excellent ;* (3) *noble.*
aurīga, -ae, m., *a charioteer.*
auris, -is, f., *an ear.*
aurītus, -a, -um, (1) *with ears,* (2) *listening.*
aurum, -ī, n., (1) *gold ;* (2) *the Golden Age.*
auspex, -spicis, m. and f., (1) *one who observes the omens given by birds and makes predictions therefrom, an augur, diviner,* (2) *leader.*
auspicātus, -a, -um, *consecrated bg auspices.*
auspicium, -iī, n., (1) *augury from birds, auspices ;* (2) *omen, sign.*
aut, *or ;* **aut...aut,** *either...or.*
avārus, -a, -um, *eagerly desirous, covetous, avaricious.*
aveō, 2, *to wish to, long for.*
āversus, -a, -um, (1) *turned away ;* (2) *disinclined, unfavourable, averse.*

avidus, -a, -um, *desirous, eager, greedy.*
avis, -is, f., (1) *a bird;* (2) *omen.*
avītus, -a, -um, *of a grandfather, ancestral.*
āvius, -a, -um, *untrodden.*
avus, -ī, m., *a grandsire.*

B

bāca (bacca), **-ae,** f., *a berry.*
bacchor, -ātus sum, -ārī, *to rave like the Bacchantes, revel.*
balanus, -ī, f., *a fragrant nut, a behen-nut.*
barbarē, *rudely, cruelly.*
barbarus, -a, -um, *foreign, barbarous.*
barbitos, -i, c., *a lyre, lute.*
beātus, -a, -um, (1) *happy, fortunate;* (2) *prosperous, wealthy.*
bellicōsus, -a, -um, *warlike.*
bellicus, -a, -um, (1) *of war, military;* (2) *warlike.*
bellō, -āvī, -ātum, *to wage war.*
bellum, -ī, n., *war.*
bēlua, -ae, f., *a beast* (of great size), *monster.*
bēluōsus, -a, -um, *teeming with beasts.*
bene, *well.*
benignius, *more generously* (than usual).
benignus, -a, -um, (1) *good-natured;* (2) *generous.*
beō, -āvī, -ātum, 1, *to bless, reward.*
bibō, bibī, 3, *to drink.*
bicornis, -e, *two-horned.*
bidens, -entis, *with two teeth;* subst. f., *a sheep.*
biformis, -e, *of two forms.*
bīlis, -is, f., *bile, anger.*
bimaris, -e, *between two seas.*
bimestris, -e, *of two months, two months old.*
bīmus, -a, -um, *two years old.*
bipennis, -is, f., *a two-edged axe, battle-axe.*

birēmis, -e, *two-oared.*
bis, *twice.*
blandius, *more alluringly, more persuasively.*
blandior, -ītus sum, -īrī, *to coax.*
blandus, -a, -um, *caressing, alluring.*
bonus, -a, -um, (1) *good;* (2) *favourable, kind.*
boreās, -ae, m., *the north wind.*
bōs, bovis, c., *an ox, cow.*
brāchium, -iī, n., (1) *the fore arm;* (2) *the arm.*
brevis, -e, (1) *short;* (2) *short-lived.*
brūma, -ae, f., *the shortest day, winter time, winter.*
brūtus, -a, -um, *heavy, immoveable, dull.*
bustum, -ī, n., *a tomb.*

C.

cadō, cecidī, cāsum, 3, (1) *to fall;* (2) *set* (of stars).
cadūcus, -a, -um, (1) *inclined to fall, falling;* (2) *frail, perishable.*
cadus, -ī, m., *a wine-jar.*
caecus, -a, -um, (1) *blind;* (2) *unseen, hidden.*
caedēs, -is, f., *a cutting down, slaughter.*
caedō, cecīdī, caesum, 3, (1) *to cut;* (2) *kill.*
caelebs (coelebs), **-libis,** *unmarried, single.*
caelestis, -e, *of the sky, heavenly, divine.*
caelum (coelum), **-ī,** n., *the sky.*
caementum, -ī, n., *an unhewn stone, a quarry stone.*
caesariēs, -ēī, f., *the hair.*
caespes (cespes), **-pitis,** m., *a turf, sod.*
calamus, -ī, m., *a reed.*
calcō, -āvī, -ātum, 1, (1) *to tread upon;* (2) *tread.*

caleō, **-uī**, 2, (**1**) *to be warm;* (**2**) *love ardently.*
calescō, **caluī**, 3, *to grow warm.*
calidus, **-a**, **-um**, (**1**) *warm, hot;* (**2**) *fiery, rash.*
cālīginōsus, **-a**, -um, *misty, gloomy.*
calleō, **-uī**, 2, (**1**) *to be thick-skinned;* (**2**) *be experienced.*
callidus, **-a**, **-um**, *skilful, dexterous, clever.*
calor, **-ōris**, m., (**1**) *warmth, heat;* (**2**) *the fire of love.*
Camēna (Camoena), **-ae**, f., *a Muse.*
campester, **-stris**, **-stre**, (**1**) *of a level plain, flat;* (**2**) *nomad.*
campus, **-ī**, m., *an open plain, field;* **Campus Martius**, or simply **Campus**, *a grassy plain along the left bank of the Tiber in N. W. Rome, used as an exercise ground and a place for holding the comitia.*
candeō, **-uī**, 2, *to shine with a white glow.*
candidus, **-a**, **-um**, *shining* or *dazzling white.*
canis, **-is**, c., *a dog.*
cānitiēs, **-ēī**, f., *hoariness.*
canō, **cecinī**, **cantum**, 3, (**1**) *to sing;* (**2**) *sing of.*
canōrus, **-a**, **-um**, *melodious.*
cantharus, **-ī**, m., *a tankard.*
cantō, **-āvī**, **-ātum**, 1, (**1**) *to sing;* (**2**) *sing of.*
cantus, **-ūs**, m., (**1**) *a song;* (**2**) *music.*
cānus, **-a**, **-um**, *hoary.*
capax, **-ācis**, *large, capacious.*
capella, **-ae**, f., *a little she-goat, kid.*
caper, **-pri**, m., *a he-goat, goat.*
capillus, **-ī**, m., *a hair.*
capiō, **cēpī**, **captum**, 3, (**1**) *to take, seize;* (**2**) *captivate.*
caprea, **-ae**, f., *a wild she-goat.*
cāpripēs, **-pedis**, *goat-footed.*
captīvus, **-a**, **-um**, *taken in war, captive;* **captīva**, **-ae**, f., *a captive.*
caput, **-pitis**, **n.**, (**1**) *the head;* (**2**) *a head, person;* (**3**) *the source;* (**4**) *civil rights.*
carbō, **-ōnis**, m., *coal, charcoal.*
cardō, **-dinis**, m., *a hinge.*
careō, **-uī**, **-itūrus**, 2, *to be without, in want of, free from.*
carīna, **-ae**, f., (**1**) *a keel;* (**2**) *a ship.*
carmen, **-minis**, n., *a song.*
carpō, **carpsī**, **carptum**, 3, (**1**) *to cull, pluck, pick, spin;* (**2**) *graze on;* (**3**) *seize, enjoy;* (**4**) *pass over;* (**5**) *consume.*
cārus, **-a**, **-um**, *dear, precious.*
castitās, **-ātis**, **f.**, *purity, chastity.*
castra, **-ōrum**, v. castrum.
castrum, **-ī**, **n.**, (**1**) *a fort;* (**2**) pl. *a camp.*
castus, **-a**, **-um**, *pure, guiltless.*
cāsus, **-ūs**, m., *a fall.*
catēna, **-ae**, f., *a chain, fetter.*
caterva, **-ae**, f., *throng, troop.*
catulus, **-ī**, m., *a whelp, cub, dog.*
catus, **-a**, **-um**, *clever.*
cauda, **-ae**, f., *the tail.*
causa, **-ae**, f., *a cause, reason, motive.*
cautius, *more warily.*
cautus, **-a**, **-um**, *cautious, wary.*
caveō, **cāvī**, **cautum**, 2, *to take care, beware, guard against.*
cavus, **-a**, **-um**, *hollow.*
cēdō, **cessī**, **cessum**, 3, (**1**) *to withdraw, depart;* (**2**) *yield;* (**3**) *give up one's right.*
celeber, **-bris**, **-bre**, *frequented, crowded.*
celebrō, **-āvī**, **-ātum**, 1, (**1**) *to frequent;* (**2**) *celebrate;* (**3**) *praise, honour.*
celer, **-eris**, **-ere**, *swift.*
cella, **-ae**, f., *a storehouse.*
cēlō, **-āvī**, **-ātum**, 1, *to hide.*
celsus, **-a**, **-um**, *lofty.*

cēna (caena and coena), **-ae**, f., *the principal meal of the Romans; dinner.*
census, **-ūs**, m., *property.*
centiceps, **-cipitis**, *hundred-headed.*
centimanus, **-a**, **-um**, *with a hundred hands.*
centum, num., *a hundred.*
cerēbrum, **-ī**, n., *the brain.*
cēreus, **-a**, **-um**, *waxen.*
cērō, **-āvī**, **-ātum**, 1, *to cover with wax.*
certāmen, **-minis**, n., *a contest.*
certē, *at least, at any rate.*
certō, **-āvī**, **-ātum**, 1, (1) *to fight, contend;* (2) *vie.*
certus, **-a**, **-um**, (1) *fixed, certain;* (2) *trusty, unerring.*
cerva, **-ae**, f., *a hind.*
cervix, **-īcis**, f., *the neck.*
cervus, **-ī**, m., *a stag, deer.*
cessō, **-āvī**, **-ātum**, 1, (1) *to be remiss, tarry;* (2) *be inactive, falter.*
cēterus, **-a**, **-um**, usually pl., *the other, the rest.*
ceu, *as, like as.*
charta, **-ae**, f., (1) *a leaf of papyrus, paper;* (2) *poem.*
chorda, **-ae**, f., *a string* (of a musical instrument).
chorēa, (**-ea**), **-ae**, f., *a dance.*
chorus, **-ī**, m., (1) *dance;* (2) *the company singing and dancing, chorus.*
cibōrium, **-iī**, n., *a drinking-cup.*
cicātrix, **-trīcis**, f., *a scar.*
cichorēum, **-ēī**, n., *chicory, endive.*
cingō, **cinxī**, **cinctum**, 3, *to encircle, wreathe, crown.*
cinis, **-eris**, m., rarely f., *ashes.*
circā, *around, about.*
circum, *around, round about.*
cithara, **-ae**, f., *a lute.*
citius, *more quickly.*
citreus, **-a**, **-um**, *of citrus-wood.*
citus, **-a**, **-um**, *quick, rapid.*
cīvicus, **-a**, **-um**, *of citizens, civic.*
cīvīlis, **-e**, *of citizens, civil.*

cīvis, **-is**, c., *a citizen, fellow-citizen.*
cīvitās, **-ātis**, f., (1) *citizenship;* (2) *a state.*
clādēs and **clādis**, **-is**, f., *a disaster, loss.*
clāmor, **-ōris**, m., (1) *shout, cry;* (2) *echo.*
clārō, **-āvī**, **-ātum**, 1, *to make famous.*
clārus, **-a**, **-um**, (1) *bright;* (2) *renowned.*
classis, **-is**, f., *fleet.*
claudō, **clausī**, **clausum**, 3, *to shut.*
claudus, **-a**, **-um**, *lame, halt.*
claustrum, **-ī**, n., *a bar, barrier.*
clāvis, **-is**, f., *a key.*
clāvus, **-ī**, m., *a nail.*
clēmens, **-entis**, *gentle, merciful.*
cliens, **-entis**, m., *a dependent, client* (*i.e.* a freeman under the protection of a patronus).
clienta, **-ae**, f., *a female client.*
clipeus, **-ī**, m., *a round metal shield.*
clīvus, **ī**, m., *a hill*
co-emō, **-ēmi**, **-emptum**, 3, *to buy up.*
coërceō, **-cuī**, **-citum**, 2, (1) *to enclose, encompass;* (2) *confine, control.*
coetus, **-ūs**, m., *an assembly, crowd.*
cōgitō, **-āvī**, **-ātum**, 1, *to purpose, design.*
cōgō, **coēgī**, **coactum**, 3, (1) *to collect, unite;* (2) *compel.*
cohibeō, **-buī**, **-bitum**, 2, (1) *to hold together;* (2) *confine;* (3) *restrain.*
cohors, **-tis**, f., (1) *a company, throng;* (2) *cohort, battalion.*
colligō, **-lēgī**, **-lectum**, 3, *to collect.*
collinō, **-lēvī**, **-litum**, 3, *to besmear.*
collis, **-is**, m., *a hill.*
collum, **-ī**, n., *the neck.*

colō, coluī, cultum, 3, (1) *to cultivate;* (2) *tend;* (3) *worship.*
colōnus, -ī, m., *a husbandman.*
color (colōs), **-ōris**, m., (1) *colour;* (2) *complexion.*
colūbra, -ae, f., *a snake.*
columba, -ae, f., *a dove.*
columen, -minis, n., *support, stay.*
columna, -ae, f., *a pillar.*
coma, -ae, f., (1) *the hair* (of the head); (2) *foliage* or *leaves.*
com-bibō, -bibī, 3, *to absorb.*
comes, -mitis, c., *a companion.*
cōmis, -e, *courteous, comely, affable.*
cōmissor, -ātus sum, -ārī, *to make a merry procession, revel.*
commissum, -ī, n., *a fault, crime.*
com-mittō, -mīsī, -missum, 3, (1) *to join together;* (2) *engage in, fight;* (3) *commit;* (4) *intrust.*
commodum, -ī, n., *advantage.*
commodus, -a, -um, (1) *suitable;* (2) *agreeable;* (3) *full.*
commūnis, -e, *common, public.*
cōmō, compsī, comptum, 3, *to comb, arrange.*
com-pār, -paris, *like, equal;* subst., *a consort.*
com-pellō, -pulī, -pulsum, 3, *to drive together.*
com-pēs, -pedis, f., *a fetter.*
compescō, -pescuī, 3, *to confine, restrain.*
com-pōnō, -posuī, -positum, 3, (1) *to bring together, heap up;* (2) *lay at rest;* (3) *arrange.*
con-cēdō. -cessī, -cessum, 3, *to yield, give up.*
concha, -ae, f., *a shell.*
concidō, -cidī, 3, (1) *to fall down,* (2) *subside.*
con-cieō, -cīvī, -citum, 2, *to excite.*
concilium, -iī, n., *an assembly, council.*
concinō, -cinuī, -centum, 3, (1) *to sing harmoniously;* (2) *sing, celebrate.*
concipiō, -cēpī, -ceptum, 3, *to conceive.*
con-citō, -āvī, -ātum, 1, *to stir up, rouse.*
concutiō, -cussī, -cussum, 3, *to shake violently.*
condiciō, -ōnis, f., (1) *a stated condition;* (2) *compact, terms.*
con-discō, -didicī, 3, *to learn well.*
con-dō, -didī, -ditum, 3, (1) *to put together;* (2) *store;* (3) *conceal, see the last of;* (4) *enroll.*
con-ferō, contulī, collātum, (**conlātum**), **conferre**, *to bring together, gather.*
con-fundō, -fūdī, -fūsum, 3, (1) *to mix;* (2) *mingle, join.*
con-iūrō, -āvī, -ātum, 1, (1) *to swear together;* (2) *unite together under oath.*
cōniux (**conj-**) and **coniunx** (**conj-**), **-iugis**, c., *husband, wife.*
cōnor, -ātus sum, 1, *to undertake, try.*
conscius, -a, -um, (1) *privy to;* (2) *knowing.*
consecrō, -āvī, -ātum, 1, *to consecrate.*
con-senescō, -senuī, 3, *to grow old together.*
con-sentiō, -sensī, -sensum, 4, *to agree.*
consilior, -ātus sum, 1, *to consult.*
consilium, -iī, n., (1) *deliberation, counsel;* (2) *a council;* (3) *plan, design.*
con-sistō, -stitī, 3, (1) *to take one's stand;* (2) *freeze.*
con-sociō, -āvī, -ātum, 1, *to join, unite.*
con-sors, -sortis, *sharing in.*
conspiciō, -spexī, -spectum, 3, *to look at, view.*

conspicuus, -a, -um, (1) *visible;* (2) *conspicuous.*
constans, -antis, *firm, constant.*
consul, -sulis, m., *a consul* (the two consuls were the highest magistrates in Rome).
consulāris, -e, *of a consul, consular.*
consulō, -suluī, -sultum, 3, *to consider, take counsel.*
consultus, -a, -um, *consulted, skilled in;* subst., **consultus, -ī,** m., *a professor.*
contāminātus, -a, -um, *polluted.*
con-temnō, -tempsī, -temptum, 3, *to despise.*
contemplor, -plātus sum, -ārī, *to survey, contemplate.*
con-tendō, -tendī, -tentum, 3, (1) *make an effort;* (2) *contend.*
continens, -entis, (1) *bordering upon;* (2) *unbroken.*
contineō, -tinuī, -tentum, 2, *to hold in, check.*
continuō, -āvī, ātum, 1, *to make continuous, connect.*
contrā, (1) *opposite;* (2) *in opposition, against.*
con-trahō, -traxī, -tractum, 3, (1) *to draw together;* (2) *contract;* (3) *reduce.*
contremiscō (contremescō), -tremuī, 3, (1) *to quake;* (2) *shudder at.*
con-tundō, -tudī, -tūsum, 3, *to bruise, crush, break in pieces.*
con-veniō, -vēnī, -ventum, 4, *to fit, be suitable to.*
con-vertō (convortō), -vertī (-vortī), -versum (-vorsum), 3, *to change.*
convīva, -ae, c., *a guest.*
convīvium, -iī, n., *a feast.*
cōpia, -ae, f., (1) *plenty;* (2) pl., *forces, troops.*
cōpula, -ae, f., *a bond, tie.*
cor, cordis, n., *the heart;* cordi esse alicui, *to be dear to one.*
cōram, *openly.*

cornix, -nīcis, f., *a crow.*
cornū, -ūs, and (rarely) **-ū,** n., (1) *a horn;* (2) *strength, power;* (3) *trumpet.*
corōna, -ae, f., *a wreath.*
corōnō, -āvī, -ātum, 1, *to crown.*
corpus, -poris, n., *a body.*
corrigō, -rexī, -rectum, 3, *to make straight, set right.*
corripiō, -ripuī, -reptum, 3, (1) *to seize;* (2) *snatch up;* (3) *hasten.*
cortex, -ticis, m., *bark, cork.*
coruscus, -a, -um, *glittering.*
corvus, -ī, m., *a raven.*
cōs, cōtis, f., *a whetstone.*
costum, -ī, n., *an oriental aromatic plant, nard.*
cothurnus, -ī, m., (1) *a high boot;* (2) *buskin.*
crās, *to-morrow.*
crastinus, -a, -um, *of to-morrow.*
crātēra, -ae, f., *a mixing bowl, wine-bowl.*
crēber, -bra, -brum, (1) *thick;* (2) *frequent.*
crēdō, -didī, -ditum, 3, (1) *to believe;* (2) *intrust, trust.*
crēdulus, -a, -um, (1) *confiding;* (2) *believing in.*
cremō, -āvī, -ātum, 1, *to burn.*
creō, -āvī, -ātum, 1, *to create, make, beget.*
crepō, -puī, -pitum, 1, (1) *to rattle;* (2) *prate about.*
crescō, crēvī, crētum, 3, *to grow, become great.*
crīmen, -minis, n., (1) *an accusation;* (2) *crime.*
crīminōsus, -a, -um, *calumniating, slanderous.*
crīnis, -is, m., *hair.*
crūdēlis, -e, *cruel.*
crūdus, -a, -um, (1) *raw;* (2) *unripe.*
cruentus, -a, -um, *bloody, gory.*
cruor, -ōris, m., *gore.*
crūs, crūris, n., *a leg.*
cubīle, -is, n., *a couch, bed.*

cubitum, -ī, n., and **cubitus**, -i, m., *the elbow.*
cubō, -buī, -bitum, 1, (1) *to lie, lie down;* (2) *slope.*
culpa, -ae, f., (1) *fault, wickedness;* (2) *defect.*
culpō, -āvī, -ātum, 1, (1) *condemn;* (2) *lay the blame on.*
cultor, -ōris, m., *a worshipper.*
cultūra, -ae, f., *cultivation, tillage.*
cultus, -ūs, m., (1) *cultivation;* (2) *manner of life;* (3) *culture, civilization, refinement;* (4) *adornment, dress.*
culullus, -ī, m., *a beaker, bowl.*
1. **cum**, prep., *with.*
2. **cum** (**quom, quum**), conj., *when, since, although.*
cunctor, -ātus sum, 1, *to delay, linger.*
cunctus, -a, -um, *all together.*
cuneus, -ī, m., *a wedge.*
cunque, *at any time.*
cupīdō, -dinis, f., *desire, longing;* **Cupīdō**, -dinis, m., *the god of love, Cupid.*
cupidus, -a, -um, *desirous of, eager for.*
cupiō, -īvī or -iī, -ītum, 3, *to desire.*
cupressus, -ī, f., *a cypress.*
cūr, *why.*
cūra, -ae, f., (1) *care;* (2) *anxiety, concern;* (3) *a loved one.*
cūria, -ae, f., *Senate-house, Senate.*
cūrō, -āvī, -ātum, 1, *to trouble oneself about, care for, be careful.*
curriculum, -ī, n., *a race-course.*
currō, **cucurrī**, **cursum**, 3, *to run, hasten.*
currus, -ūs, m., *a chariot.*
cursitō, -āvī, 1, *to run about.*
cursus, -ūs, m., *a running, course, journey.*
curtus, -a, -um, *cut short.*
curvō, -āvī, -ātum, 1, (1) *to bend;* (2) *hollow out.*
curvus, -a, -um, *bent.*
cuspis, -pidis, f., *a spear.*
custōdiō, -īvī (-iī), -ītum, 4, *to guard, defend.*
custōs, -ōdis, c., *a guard.*
cutis, -is, f., *the skin.*
cyathus, -ī, m., *a cup, ladle.*
cycnus, -i, m., *a swan.*
cymba, (**cumba**), -ae, f., *a boat.*

D.

damma, (**dāma**), -ae, f., *a deer.*
damnō, -āvī, -ātum, 1, *to condemn.*
damnōsus, -a, -um, *injurious, ruinous.*
damnum, -ī, n., *damage, loss.*
daps, **dapis**, f., *a feast.*
dē, (1) *from;* (2) *concerning, about;* (3) *down from.*
dea, -ae, f., *a goddess.*
dē-bacchor, -ātus sum, -ārī, *to rave, rage.*
dē-bellō, -āvī, -ātum, 1, *to fight out.*
dēbeō, -buī, -bitum, 2, *to owe.*
dēbilitō, -āvī, -ātum, 1, (1) *to weaken;* (2) *break.*
dē-cantō, -āvī, -ātum, 1, *to sing off, sing often, sing to the end.*
dē-cēdō, -cessī, -cessum, 3, (1) *to go away;* (2) *give way, yield to.*
decempeda, -ae, f., *a ten-foot measuring rod.*
decens, -centis, *beautiful.*
dēcerpō, -cerpsī, -cerptum, 3, *to pluck off.*
dē-certo, -āvī, -ātum, 1, *to fight hard.*
decet, 2, *it is fitting, proper.*
dēcidō, -cidī, 3, (1) *to fall down, off,* or *away;* (2) *die.*
deciens and **deciēs**, *ten times.*
dēcipiō, -cēpī, -ceptum, 3, (1) *to deceive;* (2) *cheat of.*
dē-clīnō, -āvī, -ātum, 1, *to turn aside.*
dēclīvis, -e, *sloping down.*

dē-colōrō, -āvī, -ātum, 1, *to discolour, stain.*
decor, -ōris, m., *beauty.*
decorō, -āvī, -ātum, 1, (1) *to adorn;* (2) *distinguish.*
decōrus, -a, -um, (1) *becoming;* (2) *beautiful, graceful.*
dē-crescō, -crēvī, -crētum, 3, (1) *to grow less, wane;* (2) *shrink, subside.*
dēcrētum, -ī, n., *a decree, ordinance.*
dē-currō, -currī and (rarely) **-cucurrī, -cursum,** 3, (1) *to run down;* (2) *betake oneself to.*
decus, -coris, n., *an ornament, glory, grace.*
dē-decet, *it is unseemly.*
dē-decus, -coris, n., *disgrace.*
dē-dicō, -āvī, -ātum, 1, *to dedicate, consecrate.*
dē-dō, -didī, -ditum, 3, *to surrender.*
dē-doceō, 2, *to cause to unlearn, unteach.*
dē-dūcō, -duxī, -ductum, 3, (1) *to lead, draw, down;* (2) *derive, deduce, introduce.*
dēfendō, -fendī, -fensum, 3, (1) *to ward off, repel;* (2) *defend.*
dē-ferō, -tulī, -lātum, -ferre, (1) *to bring down;* (2) *grant, confer.*
dēficiō, -fēcī, -fectum, 3, (1) *to fall off;* (2) *fail, be wanting, cease.*
dē-fluō, -fluxī, -fluxum, 3, *to flow down.*
dē-fundō, -fūdī, -fūsum, 3, *to pour out.*
dē-fungor, -functus sum, -fungī, *to discharge, perform, finish.*
dēgō, dēgī, 3, *to spend, pass, live.*
dēiciō, -iēcī, -iectum, 3, *to hurl down.*
dē-lābor, -lapsus sum, -lābī, *to glide down.*
dēlectō, -āvī, -ātum, 1, *to charm, delight.*

dē-lēniō (dēlīnio), -īvī, -ītum, 4, *to soothe.*
dēleō, -lēvī, lētum, 2, *to abolish, destroy.*
dēlīberō, -āvī, -ātum, 1, (1) *to weigh well, ponder;* (2) *resolve, determine.*
dēliciae, -ārum, f., *a delight, pleasure, luxury.*
dēlictum, -ī, n., *crime.*
dēlūbrum, -ī, n., *a shrine.*
dē-mens, -mentis, *mad, distracted.*
dē-mergō, -mersī, -mersum, 3, (1) *to submerge, plunge, dip;* (2) *overwhelm.*
dē-mittō, -mīsī, -missum, 3, (1) *to send down, lower;* (2) *let sink.*
dēmō, dempsī, demptum, 3, *to take away.*
dē-natō, 1, *to swim down.*
dē-negō, -āvī, -ātum, 1, *to refuse.*
dē-nōminō, -āvī, -ātum, 1, *to name.*
dens, dentis, m., *a tooth.*
denseō, -suī, 2, (1) *to make thick;* (2) *send thick and fast.*
densus, -a, -um, *thick, close, thronging.*
dē-pellō, -pulī, -pulsum, 3, (1) *to drive out* or *away;* (2) *wean.*
dē-pōnō, -posuī, -positum, 3, (1) *to lay down, fix;* (2) *intrust.*
dē-proelior, -ārī, *to war violently.*
dē-prōmō, -prompsī, -promptum, 3, *to fetch out.*
dē-properō, 1, *to prepare hastily.*
dēripiō, -ripuī, -reptum, 3, *to snatch away, pull down.*
dē-rīvō, -āvī, -ātum, 1, *to draw from.*
descendō, -scendī, -scensum, 3, *to go down.*
dē-secō, -secuī, -sectum, 1, *to cut away.*
dē-serō, -seruī, -sertum, 3, *to forsake.*
dēsīderium, -iī, n., (1) *object of longing;* (2) *yearning, regret.*

dēsīderō, -āvī, -ātum, 1, (**1**) *to yearn for;* (**2**) *miss.*
dēsiliō, -siluī, -sultum, 4, *to leap down.*
dē-sinō, -sīvī and **-siī, -situm,** 3, *to cease.*
dēsipiō, -sipuī, 3, *to be foolish, trifle.*
de-spērō, -āvī, -ātum, 1, *to despair of, give up.*
despiciō, -spexī, -spectum, 3, (**1**) *to look down upon;* (**2**) *despise.*
destinō, -āvī, -ātum, 1, *to assign, devote, promise, reserve.*
destituō, -stituī, -stitūtum, 3, *to abandon, leave in the lurch, cheat.*
de-stringō, -strinxī, -strictum, 3, *to draw.*
dē-sum, -fuī, -esse, *to be away, wanting, missing.*
dē-tergeō, -tersī, -tersum, 2, *to wipe off, away.*
dēterior, -ius, *worse, inferior.*
dē-terō, -trīvī, -trītum, 3, *to wear away, weaken, impair.*
dē-terreō, -terruī, -territum, 2, *to frighten off.*
dētestor, -ātus sum, -ārī, *to execrate, detest.*
dētineō, -tinuī, -tentum, 2, (**1**) *to hold fast;* (**2**) *keep back, keep away.*
dē-torqueō, -torsī, -tortum, 2, *to turn away, bend aside.*
deus, -ī, m., *a god.*
dēvexus, -a, -um, *rolling away from, sinking.*
dē-vincō, -vīcī, -victum, 3, *to conquer completely.*
dēvius, -a, -um, *secluded, wandering.*
dē-volvō, -volvī, -volūtum, 3, *to roll down.*
dēvōtus, -a, -um, *accursed.*
dē-voveō, -vōvī, -vōtum, 2, *to devote, consecrate.*
dextera or (usu.) **dextra, -ae,** f. (sc. manus), *the right hand.*
diadēma, -matis, n., *a diadem.*
dīcō, dixī, dictum, 3, (**1**) *to say, speak, tell, mention;* (**2**) *call;* (**3**) *sing.*
dī-dūcō, -duxī, -ductum, 3, *to separate.*
diēs, -ēī, sing. c., pl. m., (**1**) *a day;* (**2**) *time, lapse of time.*
differō, distulī, dīlātum, differre, *to put off, defer.*
difficilis, -e, *obstinate, surly, unendurable.*
diffindō, -fidī, -fissum, 3, *to split asunder.*
diffingō, 3, *to forge anew, alter.*
diffugiō, -fūgī, -fugitum, 3, *to flee in different directions.*
digitus, -ī, m., *a finger.*
dignē, *worthily.*
dignor, -ātus sum, -ārī, *to deem worthy.*
dignus, -a, -um, *worthy.*
dīiūdicō (dīj-), **-āvī, -ātum,** 1, *to decide.*
dīlābor, -lapsus sum, -lābī, (**1**) *to fall to pieces;* (**2**) *go to ruin.*
dīligō, -lexī, -lectum, 3, *to love.*
dīluviēs, -ēī, f., *a flood.*
dīmidium, -iī, n., *a half.*
dī-moveō, -mōvī, -mōtum, 2, (**1**) *to move asunder;* (**2**) *move away, remove.*
diōta, -ae, f., *a two-handled wine-jar.*
dīrigō, -rexī, -rectum, 3, (**1**) *to set straight;* (**2**) *direct, aim.*
dī-ruō, -ruī, -rutum, 3, *to hurl asunder, destroy, demolish.*
dīrus, -a, -um, *dreadful.*
dīs, dītis, m. and f., **dīte, -is,** n., *wealthy.*
dis-cernō, -crēvī, -crētum, 3, *to sever, distinguish.*
discō, didicī, 3, *to learn.*
discors, -cordis, (**1**) *disagreeing;* (**2**) *quarrelsome.*
dis-crepō, -crepuī, 1, *to be discordant.*
discrīmen, -minis, n., *a distinction, difference.*

discus, -ī, m., *a quoit.*
dīsiciō, -iēcī, -iectum, 3, *to disperse.*
dis-pār, -paris, *unequal, unlike.*
displiceō, -plicuī, -plicitum, 2, *to displease.*
dis-sentiō, -sensī, -sensum, 4, *to differ, disagree.*
dissideō, -sēdī, -sessum, 2, *to be at variance.*
dis-simulō, -āvī, -ātum, 1, *to conceal.*
dissipō, -āvī, -ātum, 1, *to disperse.*
dissociābilis, -e, *separating.*
dis-solvō, -solvī, -solūtum, 3, (1) *to unloose;* (2) *break up;* (3) *scatter.*
distineō, -tinuī, -tentum, 2, *to keep asunder.*
distinguō, -stinxī, -stinctum, 3, (1) *to distinguish;* (2) *mark, set off.*
di-stō, 1, (1) *to stand apart, be distant;* (2) *be different.*
dīthyrambus, -ī, m., *a dithyrambic poem.*
diū, *a long time.*
dī-vellō, -vellī, -vulsum (volsum), 3, *to tear apart.*
dīves, -vitis, *rich, blest.*
dīvidō, -vīsī, -vīsum, 3, (1) *to separate;* (2) *distribute.*
dīvīnus, -a, -um, (1) *divine;* (2) *prophetic.*
dīvitiae, -ārum, f., *riches.*
dīvus, -i, m., *a god;* **dīva**, -ae, f., *a goddess;* **dīvum**, -ī, n., *the open air.*
dō, dedī, datum, 1, (1) *to give;* (2) *let loose.*
doceō, docuī, doctum, 2, *to teach.*
docilis, -e, *teachable, docile.*
doctor, -ōris, m., *a teacher.*
doctrīna, -ae, f., (1) *teaching, instruction;* (2) *erudition, learning.*
doctus, -a, -um, *learned, skilled.*
doleō, doluī, 2, *to grieve.*

dōlium, -iī, n., *a large wide-mouthed jar.*
dolōsus, -a, -um, *cunning, treacherous, disloyal.*
dolus, -ī, m., *guile.*
domābilis, -e, *that can be subdued.*
domina, -ae, f., *a mistress, lady.*
dominus, -ī, m., *a master, owner.*
domō, -muī, -mitum, 1, *to tame, conquer.*
domus, -ī, f., (1) *a house;* (2) *school, sect.*
dōnec, *while, as long as.*
dōnō, -āvī, -ātum, 1, *to give as a present.*
dōnum, -ī, n., *a gift.*
dormiō, -īvī or -iī, -ītum, 4, *to sleep.*
dōs, dōtis, f., *a marriage portion, dower.*
dōtātus, -a, -um, *richly dowered.*
dōtō, -āvī, -ātum, 1, *to endow.*
dracō, -ōnis, m., *a snake.*
dubitō, -āvī, -ātum, 1, *to doubt.*
dubius, -a, -um, *wavering, doubtful, uncertain.*
dūcō, duxī, ductum, 3, (1) *to draw;* (2) *draw to oneself, get;* (3) *draw in, quaff;* (4) *carry* (a wall); (5) *protract, prolong;* (6) *lead;* uxorem d., *marry.*
duellum, -ī, n., arch. for bellum, *q.v.*
dulcis, -e, *sweet.*
dum, *while.*
dūmētum, -ī, n., *a thicket.*
duplex, -plicis, (1) *double;* (2) *false.*
dūrō, -āvī, -ātum, 1, (1) *to make hard;* (2) *endure.*
dūrus, -a, -um, (1) *hard;* (2) *severe, unyielding.*
dux, ducis, c., *a leader.*

E.

ēbrius, -a, -um, *drunk.*
ebur, -boris, n., *ivory.*
eburnus, -a, -um, *of ivory.*

ecce, *lo!*
edax, **-dācis**, *devouring, destroying.*
ēdictum, **-ī**, n., *a proclamation, decree.*
ē-dō, **ēdidī**, **ēditum**, 3, (1) *to give out*; (2) *produce.*
ē-domō, **-muī**, **-mitum**, 1, *to subdue.*
ē-dūcō, **-duxī**, **-ductum**, 3, *to lift up.*
efficax, **-cācis**, *efficacious, powerful, effective.*
efficiō, **-fēcī**, **-fectum**, 3, *to make, render.*
effugiō, **-fūgī**, 3, *to flee away, escape.*
effundō, **-fūdī**, **-fūsum**, 3, (1) *to pour out*; (2) *lavish.*
egeō, **-guī**, 2, *to be in need of, want.*
ego, *I.*
ēgregius, **-a**, **-um**, (1) *eminent, surpassing*; (2) *noble.*
ēheu, *ah! alas! alack!*
ē-labōrō, **-āvī**, **-ātum**, 1, *to work out, elaborate.*
elegī, **-ōrum**, m., *elegiac verse, elegy.*
elementum, **-ī**, n., (1) *an element*; (2) pl., *rudiments, first principles.*
ēliciō, **-cuī**, **-citum**, 3, (1) *to entice out*; (2) *draw forth*; (3) *elicit, win.*
ēlīdō, **-līsī**, **-līsum**, 3, *to break.*
ēligō, **-lēgī**, **-lectum**, 3, *to select.*
ē-loquor, **-locūtus** (**loquutus**) **sum**, **-loquī**, *to speak out, declare.*
ē-lūō, **-luī**, **-lūtum**, 3, *to wash away.*
ē-mīror, **-ātus sum**, **-ārī**, *to be amazed at.*
ē-moveō, **-mōvī**, **-mōtum**, 2, *to move out, dislodge.*
emptor, **-ōris**, m., *a buyer, purchaser.*
ē-nāvigō, **-āvī**, **-ātum**, 1, *to sail over.*
enim, *for.*
ē-nitescō, 3, *to shine forth.*
ē-nītor, **-nīsus** and **-nixus sum**, **-nītī**, (1) *to struggle up*; (2) *strive, struggle, make a great effort.*
ensis, **-is**, m., *a sword.*
eō, **īvī** and usu. **iī**, **itum**, **ire**, *to go, pass.*
eōdem, adv. [abl. n. of **idem**], *in the same direction, to the same point.*
epulae, **-ārum**, f., *a feast.*
equa, **-ae**, f., *a mare.*
eques, **-quitis**, c., *a horseman.*
equīnus, **-a**, **-um**, *of a horse.*
equitō, **-āvī**, **-ātum**, 1, *to ride* (on horseback).
equus, **-ī**, m., *a horse.*
ē-rādō, **-rāsī**, **-rāsum**, 3, *to eradicate, remove.*
ergō, *therefore.*
erīlis, **-e**, *a master's* or *mistress's.*
ēripiō, **-ripuī**, **-reptum**, 3, (1) *to snatch away*; (2) *deliver.*
errō, **-āvī**, **-ātum**, 1, *to wander.*
ē-rubescō, **-rubuī**, 3, *to blush, be ashamed of.*
erus, **-ī**, m., *the master of a house.*
esculus, **-ī**, f., *an oak.*
et, *and*; **et . . . et**, *both . . . and.*
et-enim, *for.*
etiam, *and even, and also.*
euhoe, *a joyous shout at the feasts of Bacchus.*
euoe, v. **euhoe**.
ē-vagor, **-ātus sum**, **-ārī**, *to overstep, wander beyond.*
ē-vehō, **-vexī**, **-vectum**, 3, (1) *to carry out*; (2) *lift up.*
ē-vellō, **ēvellī**, **ēvulsum**, 3, *to tear out.*
ē-veniō, **-vēnī**, **-ventum**, 4, *to come out.*
ē-vincō, **-vīcī**, **-victum**, 3, (1) *to conquer completely*; (2) *supplant.*
ē-vītō, **-āvī**, **-ātum**, 1, *to avoid.*
ex and (only before consonants) **ē**, *out of, from.*

exāmen, **-minis**, n., *a swarm, throng.*
ex-animō, **-āvī**, **-ātum**, 1, (1) *to put out of breath;* (2) *kill;* in pass., *to faint.*
1. **excidō**, **-cidī**, 3, (1) *to fall out;* (2) *pass away, be lost.*
2. **excīdō**, **-cīdī**, **-cīsum**, 3, (1) *to hew out;* (2) *cut down, destroy.*
excipiō, **-cēpī**, **-ceptum**, 3, *to catch, receive.*
exclūdō, **-clūsī**, **-clūsum**, 3, *to shut out.*
excubiae, **-ārum**, f., *a watching, keeping watch.*
ex-cubō, **-buī**, **-bitum**, 1, (1) *to sleep out of doors;* (2) *be on guard.*
excutiō, **-cussī**, **-cussum**, 3, (1) *to shake off;* (2) *reject.*
exemplum, **-ī**, n., (1) *a model, pattern;* (2) *example, instance, precedent.*
ex-eō, **-iī** (rarely **-īvī**), **-itum**, **-ire**, *to go forth.*
exerceō, **-cuī**, **-citum**, 2, (1) *to keep in motion, busy;* (2) *trouble, vex.*
exercitus, **-ūs**, m., *an army.*
exigō, **-ēgī**, **-actum**, 3, (1) *to drive out;* (2) *carry through, finish.*
exiguus, **-a**, **-um**, *scanty, little, narrow.*
exīlis, **-e**, *thin, poor, unsubstantial.*
eximō, **-ēmī**, **-emptum**, 3, *to take away.*
exitium, **-iī**, n., *destruction.*
exitus, **-ūs**, m., (1) *a going out;* (2) *issue, result.*
ex-pavescō, **-pāvī**, 3, (1) *to be terrified;* (2) *dread.*
expediō, **-īvī** and **-iī**, **-ītum**, 4, (1) *to unloose, let loose, free;* (2) *bring forward, bring through;* expedit, *it is serviceable, expedient.*
experior, **-pertus sum**, **-īrī**, (1) *to make trial of;* (2) *find* or *learn by experience.*

expers, **-pertis**, *having no part* or *share in, not privy to.*
ex-piō, **-āvī**, **-ātum**, 1, *to atone for.*
expleō, **-plēvī**, **-plētum**, 2, *to fill up.*
ex-plicō, **-āvī**, **-ātum**, and **-uī**, **-itum**, 1, (1) *to unfold, unrol, smooth;* (2) *disentangle;* (3) *bring out victoriously.*
ex-pugnō, **-āvī**, **-ātum**, 1, *to take by assault, storm.*
ex-siccō, **-āvī**, **-ātum**, 1, *to dry up, drain.*
exsilium, **-iī**, n., *banishment.*
exsomnis, **-e**, *sleepless.*
exstinguō, **-stinxī**, **-stinctum**, 3, (1) *to extinguish;* (2) *destroy.*
ex-struō, **-struxī**, **-structum**, 3, *to pile up, rear.*
exsul (**exul**), **-sulis**, c., *an exile.*
exsultim, *friskingly.*
ex-tendō, **-tendī**, **-tensum** and **-tentum**, 3, (1) *to extend;* (2) *spread abroad.*
extrā, (1) *without;* (2) *beyond.*
extrēmus, **-a**, **-um**, *outermost, last.*
extrīcō, **-āvī**, **-ātum**, 1, *to disentangle.*

F.

fābula, **-ae**, f., *a tale.*
fābulōsus, **-a**, **-um**, *fabled, storied.*
faciēs, **-ēī**, f., (1) *appearance;* (2) *beauty;* (3) *face.*
facilis, **-e**, (1) *easy;* (2) *facile, ready.*
faciō, **fēcī**, **factum**, 3, (1) *to make;* (2) *do.*
fācundia, **-ae**, f., *eloquence.*
fācundus, **-a**, **-um**, *eloquent.*
faex, **faecis**, f., *sediment, dregs.*
fallax, **-lācis**, *deceitful, guileful, treacherous.*
fallō, **fefellī**, (**falsum**), 3, (1) *to escape notice, elude;* (2) *deceive.*
falsus, **-a**, **-um**, *false.*

falx, **falcis**, f., *a sickle, pruning-hook.*
fāma, **-ae**, f., *reputation.*
famēs, **-is**, f., *hunger.*
fāmōsus, **-a**, **-um**, *infamous, notorious.*
famulus, **-ī**, m., *a servant.*
fānum, **-ī**, n., *a sacred precinct, temple.*
fār, **farris**, n., (1) *spelt;* (2) *meal.*
fās, n. indecl., *right, justice.*
fascis, **-is**, m., *a bundle;* Esp.: pl., *a bundle of rods with an axe in the middle, carried by lictors before the higher magistrates of Rome.*
fastī (sc. dies), **-ōrum**, m., *a list* or *calendar of the days and months of the year, together with the sacred festivals.*
fastīdiō, **-īvī**, **-ītum**, 4, *to loathe, disdain.*
fastīdiōsus, **-a**, **-um**, (1) *disgusted with, sick of;* (2) *tiring, cloying.*
fātālis, **-e**, (1) *destined, fated;* (2) *deadly.*
fatīgō, **-āvī**, **-ātum**, 1, *to tire.*
fātum, **-ī**, n., *destiny, fate.*
faustus, **-a**, **-um**, *favourable, auspicious.*
faveō, **fāvī**, **fautum**, 2, *to be favourable to;* favete linguis, *keep holy silence, be silent.*
favilla, **-ae**, f., *glowing ashes.*
favor, **-ōris**, m., (1) *favour, partiality;* (2) *popularity.*
fax, **facis**, f., (1) *a torch;* (2) *flame;* (3) *light.*
fēbris, **-is**, f., *fever.*
fēcundus, **-a**, **-um**, *fruitful, fertile.*
fēlix, **-līcis**, *happy, successful.*
fēmina, **-ae**, f., *a woman.*
fenestra, **-ae**, f., *a window.*
fera, **-ae**, f., *a wild beast.*
ferax, **-rācis**, *fruitful.*
fēriae, **-ārum**, f., *holidays, festivals, peace.*
fēriātus, **-a**, **-um**, *keeping holiday, at leisure.*
feriō, 4, *to strike.*
ferō, **tulī**, **lātum**, **ferre**, (1) *carry;* (2) *report, say;* (3) *carry off, obtain;* (4) *produce.*
ferox, **-ōcis**, *fierce.*
ferrātus, **-a**, **-um**, *furnished with iron, mailed.*
ferrum, **-ī**, n., (1) *iron;* (2) *an iron implement, axe;* (3) *sword.*
fertilis, **-e**, *fruitful.*
ferus, **-a**, **-um**, (1) *wild;* (2) *fierce.*
ferveō, **-buī**, 2, *to be hot, boil, glow, be heated.*
fervidus, **-a**, **-um**, (1) *glowing, burning, fiery;* (2) *boiling.*
fervor, **-ōris**, m., *heat, ardour.*
fessus, **-a**, **-um**, *tired.*
festīnō, **-āvī**, **-ātum**, 1, *to hasten.*
festus, **-a**, **-um**, *festal, holiday, merry.*
1. **fētus**, **-ūs**, m., *young, offspring.*
2. **fētus**, **-a**, **-um**, *with young.*
fidēlis, **-ē**, *trustworthy, faithful.*
1. **fidēs**, **-eī**, f., *good faith, honour.*
2. **fidēs**, **-is**, f., *a string,* and in pl., *a stringed instrument, lyre.*
fidicen, **-inis**, m., *a lute-player.*
fīdō, **fīsus sum**, 3, *to trust, confide in.*
fīdus, **-a**, **-um**, *faithful,*
fīgō, **fixī**, **fixum**, 3, *to fix, set.*
figūra, **-ae**, f., *a shape.*
fīlia, **-ae**, f., *a daughter.*
fīlius, **-iī**, m., *a son.*
fīlum, **-ī**, n., *a thread.*
findō, **fidī**, **fissum**, 3, *to split, divide.*
fingō, **finxī**, **fictum**, 3, (1) *to mould, fashion;* (2) *make;* (3) *devise;* (4) *train.*
fīniō, **-īvī**, **-ītum**, 4, *to finish.*
fīnis, **-is**, m., (1) *a boundary;* (2) *end.*
fīnitimus, **-a**, **-um**, *bordering upon.*

fīō, factus sum, fierī, *to become, be made.*
firmō, -āvī, -ātum, 1, (1) *to strengthen;* (2) *encourage.*
firmus, -a, -um, *firm, strong.*
fistula, -ae, f., *a shepherd's pipe, reed-pipe.*
flagellum, -ī, n., *a scourge.*
flāgitium, -iī, n., *shameful act, disgrace.*
flāgitō, -āvī, -ātum, 1, *to demand.*
flagrans, -antis, *blazing, burning.*
flagrō, -āvī, -ātum, 1, *to flame, blaze.*
flāmen, -minis, n., *a blowing, blast.*
flamma, -ae, f., *a flame.*
flātus, -ūs, m., *a breathing, blast, breeze.*
flāvus, -a, -um, *golden-yellow, golden-haired.*
flēbilis, -e, (1) *deserving tears;* (2) *causing tears;* (3) *tearful.*
flēbiliter, *tearfully.*
flectō, flexī, flexum, 3, *to bend, turn.*
fleō, flēvī, flētum, 2, (1) *to weep;* (2) *weep for, lament.*
flōs, flōris. m., *a flower.*
fluctus, -ūs, m., *a wave.*
flūmen, -minis, n., *a river.*
fluō, fluxī, fluxum, 3, *to flow.*
fluvius, -iī, m., *a river.*
focus, -ī, m., *a hearth.*
1. **foedus, -a, -um,** *foul, unseemly.*
2. **foedus, -eris, n.,** *a treaty, compact.*
folium, -iī, n., *a leaf.*
fons. fontis, m., *a source, spring.*
fōr, fātus sum, fārī, *to speak, say.*
foris, -is, f., *a door;* in pl., *the two leaves of a door.*
forma, -ae, f., *form, beauty.*
formīdō, -āvī, -ātum, 1, *to fear.*
formīdolōsus, -a, -um, *fearful, dreadful.*
formō, -āvī, -ātum, 1, *to fashion, mould.*
formōsus, -a, -um, *beautiful.*
forte, *by chance;* **fors,** *perchance.*
forsan, *perhaps.*
fortis, -e, *brave.*
fortiter, *bravely.*
fortuītus, -a, -um, *accidental, casual.*
fortūna, -ae, f., *chance, fortune.*
forum, -ī, n., *a market-place;* **forum Rōmānum** or **magnum** or simply **forum,** between the Capitoline and Palatine Hills.
fossor, -ōris, m., *a digger, ditcher.*
fragilis, -e, *fragile, frail, weak.*
frangō, frēgī, fractum, 3, (1) *to break;* (2) *break down, crush;* (3) *rend.*
frāter, -tris, m., *a brother.*
frāternus, -a, -um, *of a brother, brotherly.*
fraudulentus, -a, -um, *deceitful.*
fraus, fraudis, f., (1) *deceit;* (2) *injury;* (3) *crime.*
fraxinus, -ī, f., *an ash-tree.*
fremitus, -ūs, m., *din.*
fremō, -muī, -mitum, 3, *to roar, snort.*
frēnum, -ī, n., *a bridle.*
frequens, -entis, (1) *thronging, numerous;* (2) *crowded.*
fretum, -ī, n., *a strait, sea.*
frīgidus, -a, -um, *cold, cool.*
frīgus, -oris, n., *cold.*
1. **frons, frondis, f.,** (1) *foliage;* (2) *chaplet.*
2. **frons, frontis, f.,** *the forehead.*
fruor, fruitus and **fructus sum, fruī,** *to enjoy.*
frustrā, *in vain.*
fruticētum, -ī, n., *a thicket.*
frux, frūgis, f., *fruits of the earth, crops.*
fūcus, -ī, m., *dye.*
fuga, -ae, f., *flight.*
fugax, -ācis, *flying.*
fugiō, fūgī, fugitum, 3, (1) *to take flight;* (2) *flee from;* (3) *avoid, shun, decline;* (4) *escape.*
fugō, -āvī, -ātum, 1, *to put to flight.*

fulgeō, **fulsī**, 2, *to flash, shine.*
fulgor, **-ōris**, m., *a glitter, brightness.*
fulgur, **-guris** and **-goris**, n., *a flash.*
fulmen, **-minis**, n., *a thunderbolt.*
fulmineus, **-a**, **-um**, *of lightning.*
fulminō, **-āvī**, **-ātum**, 1, *to lighten, hurl lightning.*
fulvus, **-a**, **-um**, *tawny, gold-coloured.*
fūmō, **-āvī**, 1, *to smoke, reek.*
fūmus, **-ī**, m., *smoke.*
fūnāle, **-is**, n., *a torch.*
funditus, *from the bottom, utterly, totally.*
fundō, **fūdī**, **fūsum**, 3, *to pour.*
fundus, **-ī.**, m., (1) *the bottom, base of anything;* (2) *soil, farm, estate.*
fūnerō, **-āvī**, **-ātum**, 1, *to kill.*
fungor, **functus sum**, **fungī**, *to perform, accomplish.*
fūnis, **-is**, m., *a rope.*
fūnus, **-eris**, n., (1) *a funeral;* (2) *death.*
furiālis, **-e**, *raging, wild.*
furiō, **-āvī**, **-ātum**, 1, *to madden.*
furiōsus, **-a**, **-um**, *raging, frantic.*
furō, 3, *to rage, be mad.*
furor, **-ōris**, m., *madness, frenzy.*
furtim, *by stealth.*
furtum, **-ī**, n., *a theft.*
furvus, **-a**, **-um**, *dusky, murky.*
fustis, **-is**, m., *a club, billet, log.*

G.

galea, **-ae**, f., *a helmet.*
gaudeō, **gāvīsus sum**, 2, *to rejoice.*
gaudium, **-iī**, n., *joy.*
gāza, **-ae**, f., *treasure, wealth.*
gelidus, **-a**, **-um**, (1) *cold, chilly;* (2) *cool.*
gelū, **-ūs**, n., *cold.*
geminō, **-āvī**, **-ātum**, 1, *to double, redouble.*
geminus, **-a**, **-um**, *twin-born, twin.*
gemma, **-ae**, f., *a gem, precious stone.*
gemō, **-uī**, **-itum**, 3, (1) *to groan;* (2) *sigh over.*
gena, **-ae**, f., *a cheek.*
gener, **-erī**, m., *a son-in-law.*
generō, **-āvī**, **-ātum**, 1, *to beget.*
generōsius, *more nobly.*
generōsus, **-a**, **-um**, *of noble birth.*
genitor, **-ōris**, m., *a father.*
genius, **-iī**, m., *a genius, guardian deity.*
gens, **gentis**, f., *a race, clan.*
genū, **-ūs**, n., *a knee.*
genus, **-neris**, n., *a race, stock, a descendant, offspring.*
gerō, **gessī**, **gestum**, 3, (1) *to carry;* (2) *carry on;* (3) reflexive, *behave oneself.*
gestiō, **-īvī** and **-iī**, **-ītum**, 4, (1) *to use gesticulations;* (2) *desire passionately, long.*
gestō, **-āvī**, **-ātum**, 1, *to carry, wear.*
gignō, **genuī**, **genitum**, 3, *to beget.*
glacies, **-ēī**, f., *ice.*
glaciō, **-āvī**, **-ātum**, 1, *to freeze.*
glēba (**glaeba**) **-ae**, f., *a clod.*
glōria, **-ae**, f., (1) *renown;* (2) *vainglory, boasting.*
gracilis, **-e**, *slender.*
gradus, **-ūs**, m., (1) *a step;* (2) *advance.*
grāmen, **-minis**, n., *grass.*
grandis, **-e**, *great, noble.*
grandō, **-dinis**, f., *a hail-storm, hail.*
grātus, **-a**, **-um**, (1) *pleasing, agreeable;* (2) *grateful.*
gravidus, **-a**, **-um**, (1) *pregnant;* (2) *heavy.*
gravis, **-e**, (1) *heavy;* (2) *weighty, dignified, impressive;* (3) *oppressive, harsh, cruel;* (4) *noxious.*
gravor, **-ārī**, **-ātus sum**, *to regard as a burden, shrink from, refuse.*

grex, **gregis**, m., (1) *a flock, herd;* (2) *people.*
gurges, **-gitis**, m., *a whirlpool, flood, sea.*

H.

habeō, **-buī**, **-bitum**, 2, (1) *to have, hold;* (2) *regard, think.*
habilis, **-e**, *suitable, fit.*
habitābilis, **-e**, *habitable.*
haedilia, **-ae**, f., *a little kid.*
haedus, **-ī**, m., *a kid.*
haereō, **haesī**, **haesum**, 2, (1) *to stick;* (2) *hold fast to, cling to.*
hasta, **-ae**, f., *a spear, lance.*
hedera, **-ae**, f., *ivy.*
herba, **-ae**, f., *grass, herbage.*
herbōsus, **-a**, **-um**, *grassy.*
hērēs, **-rēdis**, c., *an heir.*
hērōs, **-rōis**, m., *a demi-god, hero.*
heu! *ah! oh! alas!*
hībernus, **-a**, **-um**, *of winter, wintry.*
1. **hīc** (**hic**), **haec**, **hōc**, (1) *this;* (2) *he, she, it.*
2. **hīc**, *here.*
hiems, **hiemis**, f., (1) *winter;* (2) *a storm.*
hinc, (1) *hence;* (2) *henceforth;* (3) *hereafter, next, then.*
hinnītus, **-ūs**, m., *a neighing.*
hinnuleus, **-ī**, m., *fawn.*
hispidus, **-a**, **-um**, *rough, shaggy.*
historia, **-ae**, f., *a narrative, story.*
hodiē, *to-day.*
hodiernus, **-a**, **-um**, *of this day, to-day's.*
homō, **-minis**, m., *a human being, man.*
honestus, **-a**, **-um**, *honourable, well-born.*
honōs and **honor**, **-ōris**, m., (1) *honour, distinction;* (2) *office;* (3) *grace, beauty.*
hōra, **-ae**, f., (1) *a season;* (2) *hour.*
hornus, **-a**, **-um**, *this year's.*

horrendus, **-a**, **-um**, *dreadful, frightful.*
horrescō, **horruī**, 3, *tremble at.*
horreum, **-ī**, n., *a storehouse, granary.*
horribilis, **-e**, *terrible.*
horridus, **-a**, **-um**, (1) *bristling, shaggy;* (2) *rude, uncouth;* (3) *terrible, grim.*
hortus, **-ī**, m., *a garden.*
hospēs, **-pitis**, m., (1) *a host;* (2) *stranger.*
hospita, **-ae**, f., *a hostess.*
hospitālis, **-e**, *hospitable.*
hostia, **-ae**, f., *a victim, sacrifice.*
hosticus, **-a**, **-um**, *hostile.*
hostis, **-is**, c., *a foe.*
hūc, *hither.*
hūmānus, **-a**, **-um**, *human.*
humilis, **-e**, (1) *low-lying;* (2) *humble.*
humus, **-ī**, f., *the earth, ground.*
hydrops, **-drōpis**, m., *the dropsy.*

I.

iāceō, **-cuī**, **-citūrus**, 2, (1) *to lie;* (2) *lie low* or *prostrate.*
iaciō (**jac-**), **iēcī**, **iactum**, 3, *to throw.*
iactō, **-āvī**, **-ātum**, 1, (1) *to throw about, toss;* (2) *boast of, vaunt.*
iaculātor (**jac-**), **-ōris**, m., *a thrower, hurler.*
iaculor (**jac-**), **-ātus sum**, **-ārī**, *to hit, strike, aim at.*
iaculum, **-ī**, n., *javelin.*
iam (**jam**), *now, already;* iam dūdum, *now for a long time;* iam non and non iam, *no longer.*
iambus, **-i**, m., *an iambic foot, iambic poetry.*
iānitor (**jan-**), **-ōris**, m., *a door-keeper.*
iānua (**jan-**), **-ae**, f., *a door.*
ibī, *there.*
īciō or **īcō**, **īcī**, **ictum**, 3, *to strike, smite.*
ictus, **-ūs**, m., *a blow, stroke.*

īdem, eadem, idem, *the same.*
idōneus, -a, -um, *fit, proper.*
iecur (jec-), gen. **iecoris, iecinoris** and **iocineris,** n., *the liver, supposed by the ancients to be the seat of the passions.*
ignārus, -a, -um, *ignorant.*
igneus, -a, -um, *fiery, blazing.*
ignis, -is, m., *fire.*
ignōtus, -a, -um, *unknown.*
ilex, -licis, f., *holm-oak.*
illābor, -lapsus sum, -lābī, *to fall, fall upon.*
illacrimābilis, -e, (1) *tearless, pitiless;* (2) *unwept.*
illaqueō, -āvī, -ātum, 1, *to entrap, entangle.*
ille, illa, illud, (1) *that, he, she, it;* (2) *the well-known.*
illīc, *there.*
illigō, -āvī, -ātum, 1, (1) *to bind on;* (2) *entangle.*
illinō, -lēvī, -litum, 3, *to smear* or *spread on* or *over.*
illūc, *thither.*
illustrō, -āvī, -ātum, 1, *to light up, illuminate.*
imāgō, -ginis, f., (1) *a phantom, ghost;* (2) *echo;* (3) *fancy.*
imbellis, -e, *unwarlike.*
imber, -bris, m., *shower, rain.*
imbuō, -buī, -būtum, 3, (1) *to wet;* (2) *imbue, fill.*
imitor, -ātus sum, -ārī, *to imitate.*
immānis, -e, *huge, frightful, savage.*
immemor, -moris, *unmindful, forgetful.*
immensus, -a, -um, *immeasurable, boundless.*
immerens, -entis, *innocent.*
immeritus, -a, -um, (1) *undeserving;* (2) *undeserved.*
immētātus, -a, -um, *unmeasured.*
immineō, 2, (1) *to overhang;* (2) *threaten.*
imminuō, -nuī, -nūtum, 3, (1) *to diminish;* (2) *impair.*
immiserābilis, -e, *unpitied.*
immītis, -e, (1) *unripe;* (2) *cruel.*
immodicus, -a, -um, *excessive.*
immolō, -āvī, -ātum, 1, *to sprinkle with sacrificial meal, sacrifice.*
immortālis, -e, *deathless.*
immūnis, -e, (1) *contributing nothing;* (2) *free from,* with gen.
impār, -aris, *unequal, ill-matched.*
impavidus, -a, -um, *intrepid.*
impediō, -īvī and **-iī, -ītum,** 4, *to entangle, entwine, ensnare, hamper.*
impellō, -pulī, -pulsum, 3, (1) *to push, urge on, incite;* (2) *overthrow.*
imperiōsus, -a, -um, *tyrannical.*
imperitō, -āvī, -ātum, 1, *to rule.*
imperium, -iī, n., (1) *command, rule, sway;* (2) *empire.*
impermissus, -a, -um, *forbidden.*
imperō, -āvī, -ātum, 1, *to command.*
impetrō, -āvī, -ātum, 1, *to accomplish, get, obtain.*
impetus, -ūs, m., *an onset, attack.*
impiger, -gra, -grum, *indefatigable, active.*
impius, -a, -um, *irreverent, godless.*
implacidus, -a, -um, *savage.*
impōnō, -posuī, -positum, 3, *to put upon.*
importūnus, -a, -um, (1) *unsuitable;* (2) *harassing, troublesome;* (3) *tyrannical, ruthless.*
impotens, -entis, (1) *powerless;* (2) *without self-control, headstrong.*
imprimō, -pressī, -pressum, 3, (1 *to press upon;* (2) *stamp upon, imprint.*
improbus, -a, -um, *excessive, unconscionable, insatiable.*
imprōvīsus, -a, -um, *unexpected.*
impūbēs, -beris, *youthful, beardless.*
impudens, -entis, *shameless.*
impūne, *without punishment.*
īmus, -a, -um, *lowest.*

in, (1) with abl., *in, within, in the case of, among*; (2) with acc., *into, to, towards, against, in view of, in the case of*.
in-aequālis, -e, *uneven*.
inānis, -e, *empty, unsubstantial*.
in-audax, -dācis, *timorous*.
in-cēdō, -cessī, -cessum, 3, (1) *to approach, enter*; (2) *pass through*.
incendium, -iī, n., *a fire, conflagration*.
in-certus, -a, -um, *doubtful*.
incestus, -a, -um, *impure, unchaste, guilty*.
inchoō or **incohō, -āvī, -ātum, 1,** *to begin*.
incīdō, -cīdī, -cīsum, 3, *to carve, engrave*.
in-clīnō, -āvī, -ātum, 1, (1) *to bend*; (2) *sink*.
inclūdō, -clūsī, -clūsum, 3, *to shut in, confine*.
incola, -ae, c., *an inhabitant*.
incolumis, -e, *uninjured, unimpaired, safe*.
in-comptus, -a, -um, (1) *unkempt*; (2) *unadorned*.
in-continens, -entis, *intemperate*.
in-corruptus, -a, -um, *incorruptible*.
in-crēdibilis, -e, *beyond belief*.
in-crepō, -uī, -itum, 1, *to chide, upbraid, rebuke*.
in-cubō, -uī, -itum, 1, (1) *to rest upon*; (2) *brood upon*.
in-cumbō, -cubuī, -cubitum, 3, *to fall heavily upon, settle on*.
incūs, -cūdis, f., *an anvil*.
in-decorō, 1, *to disgrace, mar*.
in-decōrus, -a, -um, *unbecoming*.
indicō, -āvī, -ātum, 1, *to point out, declare*.
in-dictus, -a, -um, *unsaid, unsung*.
in-dignus, -a, -um, (1) *unworthy*; (2) *undeserving*.
in-docilis, -e, (1) *unteachable*; (2) *untaught*; (3) *untamed*.
in-doctus, -a, -um, *untaught, ignorant*.

indolēs, -is, f., *nature, character, disposition, genius*.
indomitus, -a, -um, *untamed, wild*.
indulgeō, -dulsī, -dultum, 2, *to give way to*.
in-eō, -iī or **-īvī, -itum, -ire,** *to enter*.
inermis, -e, *defenceless*.
iners, -ertis, *inactive, sluggish*.
inertia, -ae, f., *inactivity, indolence*.
infāmis, -e, *disreputable, notorious, infamous*.
infectus, -a, -um, *not done, null and void*.
in-fēlix, -līcis, *unhappy*.
inferiae, -ārum, f., *sacrifices in honour of the dead*.
infernus, -a, -um, *lower, of the Lower World*.
in-ferō, intulī, illātum, inferre, (1) *to bring in*; (2) *bring upon, inflict*.
infestus, -a, -um, (1) *hostile*; (2) *dangerous, adverse*.
inficiō, -fēcī, -fectum, 3, (1) *to stain*; (2) *taint, pollute*.
in-fīdus, -a, -um, *treacherous*.
infimus, -a, -um, *lowest*.
informis, -e, *unshapely, ugly*.
in-frequens, -entis, *rare, infrequent*.
ingenium, -iī, n., (1) *character*; (2) *talent*.
ingens, -entis, *immense, mighty*.
ingenuus, -a, -um, *well-born, noble, honourable*.
in-grātus, -a, -um, *displeasing*.
in-horreō, 2, *to stand erect, shiver among*.
in-hospitālis, -e, *inhospitable, desolate*.
in-humātus, -a, -um, *unburied*
īniciō (iniiciō, injiciō), **iēcī, iectum, 3,** *to throw upon*.
inimīcō, -āvī, -ātum, 1, *to set at variance*.
inimīcus, -a, -um, *hostile, unfriendly*.

inīquus, -a, -um, (1) *uneven;* (2) *unfavourable, dangerous;* (3) *hostile;* (4) *unfair, unkind.*
iniūriōsus, -a, -um, *unjust, harmful, insulting.*
in-nō, -āvī, -ātum, 1, (1) *to float upon;* (2) *wash against.*
in-nocens, -entis, *harmless, innocent.*
in-numerābilis, -e, *countless.*
in-ōminātus, -a, -um, *ill-omened.*
in-ops, -opis, *needy.*
in-ornātus, -a, -um, (1) *unadorned;* (2) *unpraised.*
inquam, -is, -it, *say.*
in-quiētus, -a, -um, *restless.*
inquinō, -āvī, -ātum, 1, *to defile.*
insānia, -ae, f., (1) *frenzy;* (2) *inspiration.*
insāniō, -īvī and **-iī, -ītum, 4,** *to be mad, rave, rage.*
in-sānus, -a, -um, *wild, frantic.*
inscius, -a, -um, *not knowing, ignorant.*
in-sequor, -secūtus or **-sequūtus sum, -sequī,** *to follow up.*
in-serō, -seruī, -sertum, 3, *to put in, mingle with, reckon among.*
insignis, -e, *distinguished, splendid.*
insitus, -a, -um, *innate.*
insolens, -entis, (1) *unusual, unaccustomed;* (2) *extravagant;* (3) *haughty, insolent, ruthless.*
in-solitus, -a, -um, (1) *unaccustomed;* (2) *unwonted.*
insomnis, -e, *sleepless.*
in-sons, -sontis, *guiltless, innocent.*
in-spērātus, -a, -um, *unexpected.*
instar, n. indecl., *an image, likeness.*
institor, -ōris, m., *a hawker, huckster.*
instituō, -tuī, -tūtum, 3, (1) *to begin, undertake;* (2) *train, instruct.*
in-stō, -stitī, -stātūrus, 1, *to follow closely, threaten.*
insula, -ae, f., *an island.*
insultō, -āvī, -ātum, 1, *to leap upon, trample upon.*
in-tactus, -a, -um, (1) *untouched, unassailed;* (2) *virgin.*
intāminātus, -a, -um, *unsullied.*
integer, -gra, -grum, (1) *untouched, unharmed, whole;* (2) *spotless, innocent.*
in-tendō, -tendī, -tentum, 3, *to stretch out towards.*
intentātus, -a, -um, *untried.*
intentus, -a, -um, *attentive, intent, devoted to.*
inter, *between, among.*
interdum, *occasionally.*
inter-eō, -iī, -itum, -ire, *to go to ruin, perish.*
interest, *it is important, makes a difference.*
inter-fundō, -fūdī, -fūsum, 3, *to pour between.*
interim, *meanwhile.*
interimō, -ēmī, -emptum, 3, *to destroy, kill.*
interior, -ius, *inner, interior.*
interlūnium, -iī, n., *the time of new moon.*
inter-mittō, -mīsī, -missum, 3, *to break off, discontinue.*
inter-sum, -fuī, -esse, *to be among.*
intimus, -a, -um, *most inward.*
intonsus, -a, -um, *unshorn.*
in-torqueō, -torsī, -tortum, 2, *to twist in.*
intrā, *within.*
inultus, -a, -um, (1) *unavenged;* (2) *unpunished;* (3) *unharmed.*
in-ūtilis, -e, *useless.*
in-veniō, -vēnī, -ventum, 4, *to find.*
in-vertō, -vertī, -versum, 3, *to alter, pervert.*
invicem, *by turns, in turn.*
invictus, -a, -um, *unconquered.*
in-videō, -vīdī, -vīsum, 2, (1) *to look at with an evil eye;* (2) *envy, grudge;* **invidendus, -a, -um,** *enviable.*

invidia, -ae, f., *envy, jealousy.*
invidus, -a, -um, *envious.*
in-violātus, -a, -um, *unhurt.*
in-vīsus, -a, -um, *hated.*
invītus, -a, -um, *unwilling.*
in-volitō, 1, *to fly* or *flow over.*
in-volvō, -volvī, -volūtum, (1) *to roll in*; (2) *wrap up.*
iō! *hurrah!*
iocōsus (joc-), -a, -um, *sportive.*
iocus (joc-), -ī, m., *a jest, joke.*
ipse, -a, -um, *self, in person.*
īra, -ae, f., *anger*; pl., *bursts of passion.*
īrācundus, -a, -um, *passionate, angry.*
īrascor, īrascī, *to be angry.*
īrātus, -a, -um, *angry.*
irrepertus, -a, -um, *undiscovered.*
irretortus, -a, -um, *not turning back.*
irrītō, -āvī, -ātum, 1, *to provoke, excite, rouse.*
irritus, -a, -um, *vain, useless.*
irruptus, -a, -um, *unbroken.*
ita, *thus, so.*
iter, itineris, n., *a journey.*
iterō, -āvī, -ātum, 1, *to do over again, repeat, embark on again.*
iterum, *again.*
iubeō (jub-), iussī, iussum, 2, *to command.*
iūdex (ju-), -dicis, m., *a judge.*
iūdicō, -āvī, -ātum, 1, *to judge.*
iūgerum, -erī, n., *a juger,* i.e. almost five-eighths of an acre, hence loosely: *an acre.*
iugō, -āvī, -ātum, 1, *to unite in wedlock, marry.*
iugum (jug-), -ī, n., (1) *yoke*; **(2)** *a ridge* (of mountains).
iungō (jung-), iunxī, iunctum, 3, **(1)** *to join, unite, connect, fasten*; (2) *associate, ally.*
iūnior (jūn-), *younger.*
iūs (jūs), iūris, n., *justice, right*; *law, sentence*; iure, *rightfully.*
iustitia, -ae, f., *justice.*
iustus (jus-), -a, -um, *just, right.*

iuvenca, -ae, f., *a heifer.*
iuvencus, -ī, m., *a young ox, steer.*
iuvenescō, -venuī, 3, *to reach the age of youth, grow up.*
iuvenis (juv-), -is, *young*; subst., *a youth.*
iuventa (juv-), -ae, f., *the age of youth, youth.*
iuventās, -ātis, f., *the age of youth, youth.*
iuventūs (juv-), -ūtis, f., *the age of youth, youth, young people* or *folk.*
iuvō, iūvī, iūtum, fut. P. **iuvātūrus, iuvāre,** *to help, delight, aid*; impers., with inf., *it is of use, it delights.*

L.

labō, -āvī, -ātum, 1, *to totter, waver, falter.*
1. **lābor, lapsus sum, lābī, (1)** *to glide*; (2) *sink*; (3) *perish, disappear.*
2. **labor, -ōris,** m., *work.*
labōrō, -āvī, -ātum, 1, (1) *to labour, exert oneself*; **(2)** *be anxious, care*; (3) *suffer, be in distress, afflicted, oppressed*; (4) *be in love.*
labrum, -ī, n., *a lip.*
lāc, lactis, n., *milk.*
lacerō, -āvī, -ātum, 1, *to tear, mangle.*
lacerta, -ae, f., *a lizard.*
lacertus, -ī, m., *the arm.*
lacessō, -īvī and **-iī, -ītum, 3,** *to excite, provoke, challenge, ask of, stir up.*
lacrima, -ae, f., *a tear.*
lacrimōsus, -a, -um, *tearful.*
lacūnar, -āris, n., *a panelled ceiling.*
lacus, -ūs, m., *a lake.*
laedō, laesī, laesum, 3, *to injure, break.*
laetitia, -ae, f., *joy.*

laetor, **-ātus sum**, **-ārī**, *to rejoice.*
laetus, **-a**, **-um**, (1) *joyful;* (2) *propitious;* (3) *fruitful;* (4) *rich, copious.*
laevus, **-a**, **-um**, *on the left hand.*
lambō, **lambī**, **lambitum**, 3, *to lick, lap.*
lāmina, and poet. **lamna**, **-ae**, f., *a thin plate of metal, plate.*
lāna, **-ae**, f., *wool.*
languescō, **languī**, 3, *to become faint, grow mellow.*
languidus, **-a**, **-um**, (1) *faint, mellow;* (2) *listless.*
languor, **-ōris**, m., *faintness, feebleness.*
lapis, **-pidis**, m., (1) *a stone;* (2) *gem.*
lapsus, **-ūs**, m., *a gliding.*
laqueātus, **-a**, **-um**, *panelled, fretted.*
laqueus, **-ī**, m., *a noose, snare.*
lār, **laris**, m., *home, dwelling.*
largē, *lavishly.*
largus, **-a**, **-um**, *bountiful.*
lascīvus, **-a**, **-um**, (1) *frolicsome;* (2) *wanton.*
lassus, **-a**, **-um**, *tired.*
lātē, *widely.*
lateō, **-tuī**, 2, *to lie hid.*
latitō, **-āvī**, **-ātum**, 1, *to lie hid.*
lātius, *more widely.*
lātus, **-a**, **-um**, *broad, wide.*
latus, **-teris**, n., *the side, region.*
laudō, **-āvī**, **-ātum**, 1, *to praise.*
laurea, **-ae**, f., *the laurel-* or *bay-tree.*
laurus, **-ī**, f., *laurel.*
laus, **laudis**, f., *praise, fame.*
lavō, **lāvī**, **lautum** and **lōtus**, **lavere**, and **lavō**, **lavātum**, **lavātūrus**, **lavāre**, *to wash.*
laxō, **-āvī**, **-ātum**, 1, *to slacken.*
laxus, **-a**, **-um**, *loose, relaxed, unstrung.*
leaena, **-ae**, f., *a lioness.*
lectus, **-a**, **-um**, *picked, select.*
lēnīmen, **-minis**, n., *a solace.*
lēniō, **-īvī** and **-iī**, **-ītum**, 4, *to soften, soothe.*
lēnis, **-e**, *gentle, mild.*
lēniter, *softly, gently.*
lentus, **-a**, **-um**, *slow, lingering.*
leō, **-ōnis**, *a lion.*
lepus, **-poris**, m., *a hare.*
lētum, **-ī**, n., *death.*
1. **lēvis**, **-e**, (1) *smooth;* (2) *beardless, youthful.*
2. **levis**, **-e**, (1) *light;* (2) *easily digested;* (3) *insignificant;* (4) *gentle;* (5) *fickle, easy.*
levō, **-āvī**, **-ātum**, 1, (1) *to lift up;* (2) *lighten, relieve.*
lex, **lēgis**, f., *a law, condition.*
libens, **-entis**, *willing, with good will.*
1. **līber**, **-bera**, **-berum**, *free.*
2. **liber**, **-brī**, m., *a book.*
līberī, **-ōrum**, m., *children.*
līberō, **-āvī**, **-ātum**, 1, *to set free, release.*
lībertīna, **-ae**, f., *a freedwoman.*
libet and **lubet**, **-buit** and **-bitum est**, 2, *it pleases.*
libīdō, **-dinis**, f., *caprice, lust.*
licentia, **-ae**, f., (1) *license;* (2) *profligacy.*
licet, **-cuit** and **-citum est**, 3, *it is lawful.*
lictor, **-ōris**, m., *a lictor* (an attendant granted to certain Roman magistrates).
lignum, **-ī**, n., *wood, timber.*
ligō, **-ōnis**, m., *a hoe, mattock.*
līlium, **-iī**, n., *a lily.*
līmen, **-minis**, n., *a threshold.*
līmes, **-mitis**, m., *a boundary.*
līmus, **-ī**, m., *slime, clay.*
lingua, **-ae**, f., *a tongue.*
linō, **līvī** and **lēvī**, **litum**, 3, *to smear, seal.*
linquō, **līquī**, 3, *to leave.*
linteum, **-ī**, n., *a linen cloth, sail.*
liquidus, **-a**, **-um**, (1) *liquid, flowing;* (2) *bright, clear.*
liquō, **-āvī**, **-ātum**, 1, *to clarify, filter.*

liquor, -ōris, m., *a liquid, wine.*
līs, lītis, f., *a strife, lawsuit.*
lītus, -toris, n., *a shore, coast.*
lituus, -ī, m., *a trumpet.*
līvidus, -a, -um, (1) *black and blue, blue;* (2) *envious, malicious.*
locō, -āvī, -ātum, 1, *to let out, give out on contract.*
locuplēs, -plētis, *wealthy.*
locus, -ī, m., *a place;* in loco, *at the right time, seasonably.*
longē, *far off, for a long time.*
longius, (1) *longer;* (2) *for a longer time.*
longus, -a, -um, (1) *long;* (2) *protracted.*
loquax, -quācis, *talkative, speaking, expressive, babbling.*
loquor, -cūtus (-quūtus) sum, loquī, *to speak, mention.*
lōrica, -ae, f., *a cuirass.*
lōrum, -ī, n., *a thong, whip.*
lūbricus, -a, -um, (1) *slippery, dangerous;* (2) *smooth.*
lucerna, -ae, f., *a lamp.*
lūcidus, -a, -um, *bright.*
lucror, -ātus sum, -ārī, *to gain, win.*
lucrum, -ī, n., *gain.*
luctor, -ātus sum, -ārī, *to wrestle, strive.*
luctuōsus, -a, -um, *sorrowful, sad, disastrous.*
luctus, -ūs, m., *sorrow.*
lūcus, -ī, m., *a grove.*
lūdibrium, -iī, n., *a laughing-stock, butt.*
lūdō, lūsī, lūsum, 3, (1) *to play;* (2) *write* (light verse); (3) *play at, do for amusement;* (4) *delude, deceive, mock.*
lūdus, -ī, m., (1) *game, amusement, public games, spectacle;* (2) *play.*
lūgubris, -e, (1) *disastrous;* (2) *sad, plaintive.*
lūmen, -minis, n., *light.*
lūna, -ae, f., *the moon, a month.*
luō, luī, luitum or lūtum, 3, *to expiate.*

lupa, -ae, f., *a she-wolf.*
lupātus, -a, -um, *furnished with jags like wolves' teeth, jagged.*
lupus, -ī, m., *a wolf.*
lūridus, -a, -um, *pale yellow, sallow, wan, ghastly.*
lustrō, -āvī, -ātum, 1, *to traverse.*
lustrum, -ī, n., (1) *a purificatory sacrifice* (celebrated every fifth year by censors); (2) *a period of five years.*
lux, lūcis, f., (1) *light;* (2) *day.*
lympha, -ae, f., *water.*
lymphātus, -a, -um, *frantic.*
lynx, -cis, c., *a lynx.*
lyra, -ae, f., *a lyre.*
lyricus, -a, -um, *of the lyre, lyric.*

M.

mācerō, -āvī, -ātum, 1, (1) *to weaken;* (2) *torture, consume.*
māchina, -ae, f., *a machine, engine.*
macies, -ēī, f., *leanness.*
mactō, -āvī, -ātum, 1, (1) *to magnify, glorify;* (2) *sacrifice.*
maculōsus, -a, -um, *spotted, stained, defiled, wicked.*
madeō, -duī, 2, (1) *to be wet;* (2) *be overflowing with, steeped in.*
maereō, 2, *to be sad, grieve, lament.*
maestus, -a, -um, *sad.*
magis, *more.*
magister, -trī, m., *a master.*
magnus, -a, -um, compar. **māior**, n., -us, *great;* **māiōrēs**, -um, m., *ancestors, forefathers.*
magus, -i, m., *a magician.*
māiestās, -ātis, f., *greatness, dignity.*
māior, *greater, elder.*
māla, -ae, f., *cheekbone, jaw.*
male, *badly, wickedly, cruelly.*
malignus, -a, -um, (1) *ill-natured, envious, spiteful;* (2) *grudging.*
mālō, māluī, malle, *to prefer.*
mālobathron, -ī, n., *malobathrum; an ointment from a plant of the same name.*

malus, **-a**, **-um**, *bad;* **malum**, **-ī**, **n.**, *evil, misfortune.*
mālus, -ī, m., *a mast.*
malva, **-ae**, **f.**, *a mallow.*
māne, *in the morning.*
maneō, **mansī**, **mansum**, 2, *to remain, await.*
mannus, -ī, m., *a small horse, pony.*
mānō, **-āvī**, **-ātum**, 1, *to flow, trickle, drop.*
manus, **-ūs**, **f.**, **(1)** *a hand;* **(2)** *band, troop.*
mare, **-is**, **n.**, *the sea.*
marīnus, **-a**, **-um**, *of the sea.*
marītus, **-ā**, **-um**, *of marriage, nuptial;* **marītus**, -ī, m., *a husband.*
marmor, **-oris**, **n.**, *marble.*
marmoreus, **-a**, **-um**, *made of marble.*
mars, **martis**, m., *war.*
mās, **maris**, m., *male.*
masculus, **-a**, **-um**, (1) *male, masculine;* (2) *manly.*
māter, **-tris**, f., *a mother.*
māteriēs, **-ēī**, **f.**, **(1)** *an occasion, cause, source;* **(2)** *material.*
māternus, **-a**, **-um**, *of a mother, maternal.*
mātrōna, **-ae**, **f.**, *a married woman, wife.*
mātūrō, **-āvī**, **-ātum**, 1, *to hasten.*
mātūrus, **-a**, **-um**, **(1)** *ripe;* **(2)** *of proper age, seasonable;* **(3)** *early, quick.*
mēcum = cum me.
medicō, **-āvī**, **-ātum**, 1, **(1)** *to drug;* **(2)** *dye.*
medicus, **-a**, **-um**, *healing.*
mediocritās, **-ātis**, **f.**, *a middle state, mean.*
meditor, **-ātus** **sum**, **-ārī**, **(1)** *to think about, purpose;* **(2)** *practise.*
medius, **-a**, **-um**, *in the middle.*
mēl, **mellis**, **n.**, *honey.*
melior, **-is**, *better*, comp. of bonus.

melos, **n.**, *a tune, song.*
membrum, **-ī**, **n.**, *a limb.*
meminī, **-nisse**, perf. with pres. force, *to remember, be mindful.*
memor, **-oris**, *mindful, remembering.*
memorō, **-āvī**, **-ātum**, 1, *to mention, speak of.*
mendax, **-dācis**, *lying, false.*
mens, **mentis**, **f.**, **(1)** *the mind, disposition;* **(2)** *intellect.*
mensa, **-ae**, **f.**, *a table, meal, course.*
mensis, **-is**, m., *a month.*
mensor, **-ōris**, m., *a measurer.*
mentior, **-tītus** **sum**, **-tīrī**, **(1)** *to lie;* (2) *assert falsely;* (3) *counterfeit.*
mentum, **-ī**, n., *the chin.*
meō, **-āvī**, **-ātum**, 1, *to go, pass.*
mercātor, **-ōris**, **m.**, *a trader.*
mercēs, **-cēdis**, **f.**, *wages, reward.*
mercor, **-ātus** **sum**, **-ārī**, *to buy.*
mereor, **-itus** **sum**, (1) *to earn;* (2) *deserve.*
meretrix, **-trīcis**, **f.**, *a courtesan.*
merīdiēs, **-ēī**, **m.**, *noon.*
meritum, **-ī**, **n.**, *merit.*
meritus, **-a**, **-um**, *deserved.*
mersō, **-ātus**, 1, *to plunge into, immerse.*
merus, **-a**, **-um**, *pure, unmixed;* and subst., **merum**, **-ī**, n., *unmixed* or *neat wine.*
merx, **mercis**, **f.**, *wares, merchandise.*
mēta, **-ae**, f., *a turning post* or *goal.*
metō, **messuī**, **messum**, 3, **(1)** *to mow, reap;* **(2)** *cut down.*
mētor, **-ātus** **sum**, **-ārī**, *to measure, lay out.*
metuō, **-tuī**, **-tutum**, 3, *to fear.*
metus, **-ūs**, *fear.*
meus, **-a**, **-um**, *my, mine.*
mīca, **-ae**, **f.**, *a morsel, grain.*
micō, **-cuī**, 1, *to flash.*
mīles, **-litis**, **c.**, *a soldier, soldiery.*
mīlitāris, **-e**, *warlike, martial.*

mīlitia, -ae, f., *military service, warfare.*
mīlitō, -āvī, -ātum, 1, *to be* or *serve as a soldier.*
mille, *a thousand.*
minae, -ārum, f., *threats.*
minax, -nācis, *menacing.*
minimum, *least of all, not at all.*
minimus, -a, -um, *smallest,* superl. of parvus.
minister, -trī, m., *a servant.*
1. **minor, minātus sum, -ārī,** *to threaten.*
2. **minor, -ōris,** *less,* comp. of parvus.
minuō, -nuī, -nūtum, 3, *to lessen, impair, reduce.*
mīrē, *wonderfully, exceedingly.*
mīror, -ātus sum, -ārī, *to wonder, admire, wonder at.*
mīrus, -a, -um, *marvellous.*
misceō, miscuī, mixtum, 2, *to mix.*
miser, -ā, -um, *wretched.*
miserābilis, -e, *pitiable.*
miseror, -ātus sum, -ārī, *to pity.*
missilis, -e, *that may be hurled* or *thrown.*
mītescō, 3, *to become mild.*
mītis, -e, *gentle, genial.*
mittō, mīsī, missum, 3, (1) *to send;* (2) *dismiss;* (3) *pass over, forbear.*
mōbilis, -e, (1) *movable, fleet;* (2) *pliant, fickle.*
moderor, -ātus sum, -ārī, (1) *to control;* (2, *play upon.*
modicus, -a, -um, *moderate.*
modo, *just now, lately.*
modulor, -ātus sum, -ārī, *to modulate, sing, play.*
modus, -ī, m., (1) *measure, melody, tune;* (2) *limit, end;* (3) *way, manner.*
moechus, -ī, m., *an adulterer.*
moenia, -ium, n., *walls.*
mōlēs, -is, f., (1) *mass;* (2) *power;* (3) *weight;* (4) *massive structure.*

mōlior, -ītus sum, -īrī, *to build, erect.*
molliō, -īvī and **-iī, -ītum,** 4, *to soften.*
mollis, -e, (1) *soft, yielding;* (2) *gentle;* (3) *effeminate.*
moneō, -nuī, -nitum, 2, *to remind, warn, instruct.*
mons, montis, m., *a mountain.*
monstrō, -āvī, -ātum, 1, *to show.*
monstrum, -ī, n., (1) *a prodigy;* (2) *monster.*
monumentum (monimentum), -ī, n., (1) *a memorial, monument;* (2) *record.*
mora, -ae, f., *delay.*
morbus, -ī, m., *a disease.*
mordax, -dācis, *biting, carking.*
mordeō, momordī, morsum, 2, *to bite, eat into.*
morior, mortuus sum, moritūrus, morī and **morīrī,** *to die.*
moror, -ātus sum, -ārī, (1 *to linger;* (2) *cause to delay.*
mōrōsus, -a, -um, *peevish, fretful.*
mors, mortis, f., *death.*
mortālis, -e, *mortal.*
mōs, mōris, m., *a manner, habit;* pl. *morals, character.*
mōtus, -ūs, m., (1) *a moving, motion;* (2) *gestures, dancing;* (3) *political movement, disturbance.*
moveō, mōvī, mōtum, 2, (1) *to move, stir, set working;* (2) *recite;* (3) *excite;* (4) *purpose.*
mox, *soon.*
mūgiō, -īvī and **-iī, -ītum,** 4, *to bellow, groan.*
mulceō, mulsī, mulsum, 2, *to charm, soothe.*
muliēbriter, *like a woman.*
mulier, -eris, f., *a woman.*
multus, -a, -um, *much, many, many a.*
multum, *very.*
munditia, -ae, f., *neatness, elegance.*

1. **mundus, -a, -um,** *neat, elegant.*
2. **mundus, -ī, m.,** *the universe, world.*
mūnia, -ium, n., *duties, functions.*
muniō, -īvī and **-iī, -ītum,** 4, (1) *to fortify;* (2) *build.*
mūnus, -neris, n., (1) *a present;* (2) *office, function, duty.*
mūrex, -ricis, m., (1) *the purple-fish;* (2) *purple.*
murmur, -muris, n., *a murmur.*
murreus (murrheus, myrrheus), -a, -um, *perfumed with myrrh.*
mūrus, -ī, m., *a wall.*
mūtō, -āvī, -ātum, 1, *to exchange, change.*
mūtus, -a, -um, *mute, speechless.*
mūtuus, -a, -um, *reciprocal, interchanged.*
myrtus, -ī, f., *a myrtle-tree.*

N

nam, *for.*
namque, *for indeed.*
nanciscor, nactus and **nanctus sum, nanciscī,** *to get, obtain.*
nardus, -ī, f., and **nardum, -ī,** n., *nard, spikenard.*
nāris, -is, f., *a nostril.*
narrō, -āvī, -ātum, *to tell, relate.*
nascor, nātus (**gnatus**) **sum, nascī,** *to be born.*
nātālis, -e, *of birth;* **nātālis, -is,** m., *a birthday.*
natō, -āvī, -ātum, 1, *to swim.*
nātūra, -ae, f., *nature.*
nātus, -a, -um, (1) *born;* (2) *constituted by nature;* **nātus, -ī,** m., *a son.*
naufragus, -a, -um, *shipwrecking.*
nauta, -ae, m., *a sailor.*
nāvis, -is, f., *a ship.*
nāvita, -ae, m., *a sailor.*
1. **nē,** *lest.*
2. **ne,** *whether.*
nebula, -ae, f., *a mist.*
nec and **neque,** *and not, also not, nor.*
necessitās, -ātis, f., *necessity.*
necō, -āvī, -ātum, 1, *to slay.*
nectar, -aris, n., *nectar, drink of the gods.*
nectō, nexuī and **nexī, nexum,** 3, *to tie, twine.*
nefās, n. indecl., *an impious deed, wickedness.*
ne-fastus, -a, -um, *unhallowed, unlucky.*
neglegō, -lexī, -lectum, 3, (1) *not to heed, to slight;* (2) *make light of.*
negligo, v. neglego.
negō, -āvī, -ātum, 1, (1) *to say no, deny;* (2) *refuse.*
negōtium, -iī, n., (1) *business;* (2) *a transaction.*
nemus, -moris, n., *a grove.*
nēnia (naenia), -ae, f., *a dirge.*
nepōs, -pōtis, m., (1) *a grandson, descendant;* (2) *spendthrift.*
nēquam, adj. indecl., *worthless.*
neque, s.v., nec.
nēquīquam, *in vain.*
nēquitia, -ae, f., *vileness, wickedness.*
nervus, -i, m., (1) *a sinew;* (2) *string, cord* (of a musical instrument, etc.)
ne-sciō, -īvī and **-iī, -ītum,** 4, *to be ignorant of;* nescio quis, quid, and nescio qui, quae, quod (interrog.), used as one word, *someone, somebody, etc., some, a certain.*
nescius, -a, -um, (1) *ignorant, unaware of;* (2) *unable.*
neu, v. neve.
nē-ve and (syncopated form) **neu,** *and not, nor.*
nex, necis, f., *violent death.*
nī, *s.v.* nisi.
nīdus, -ī, m., *a nest.*
niger, -gra, -grum, (1) *black;* (2) *gloomy.*
nihil and (contracted) **nīl,** *nothing.*
nimbus, -ī, m., *a cloud.*
nimis, *too much, excessively.*

nimius, **-a**, **-um**, *too much;* **nimium**, **-iī**, n., *too much;* **nimium** (acc. n. as adv.), *too much.*
nisi, *if not, unless.*
nīsus, **-ūs**, m., (1) *a pressing;* (2) *flight;* (3) *struggling.*
niteō, **-tuī**, 2, *to shine, glitter.*
nitidus, **-a**, **-um**, (1) *shining, polished;* (2) *spruce.*
nītor, **nīsus** and **nixus sum**, **nītī**, (1) *to lean upon;* (2) *make an effort, exert oneself.*
nitor, **-ōris**, m., *lustre, beauty.*
nivālis, **-e**, *snowy.*
niveus, **-a**, **-um**, *snow-white, snowy.*
nix, **nivis**, f., (1) *snow;* (2) *hoary hair.*
nōbilis, **-e**, (1) *well-known, famous;* (2) *noble.*
nocens, **-entis**, m., *a guilty person.*
noceō, **-cuī**, **-citum**, 2, *to harm, hurt.*
nocturnus, **-a**, **-um**, *nocturnal.*
nōdus, **-ī**, m., (1) *a knot;* (2) *band.*
nōlō, **nōluī**, **nolle**, *to be unwilling.*
nōmen, **-minis**, n., (1) *a name;* (2) *reputation.*
nōn, *not.*
nōnae, **-ārum**, f., *the Nones, the fifth day of each month except March, May, July, and October, of which it was the seventh.*
non-dum, *not yet.*
non-ne, *not?* in questions (direct and indirect) expecting an affirmative answer.
nōnus, **-a**, **-um**, *the ninth.*
norma, **-ae**, f., *a rule, precept.*
nōs, *we, us.*
noscō, **nōvī**, **nōtum**, 3, *to get to know, learn;* and in perf. system, *have learned, know.*
noster, **nostra**, **nostrum**, *our, ours.*
nota, **-ae**, f., (1) *a mark, stamp;* (2) *brand.*
nōtus, **-a**, **-um**, *well-known.*
novem, *nine.*
novus, **-a**, **-um**, *new, fresh, recent.*
nox, **noctis**, f., *night.*
nūbēs, **-is**, f., *a cloud.*
nūbilus, **-a**, **-um**, *cloudy;* **nūbila**, **-ōrum**, n., *clouds.*
nūbō, **nupsī**, **nuptum**, 3, *to marry, wed* (of a woman).
nūdus, **-a**, **-um**, (1) *naked;* (2) *stripped of, spoiled.*
nullus, **-a**, **-um**, *not any, none.*
num, interrogative particle (1) in direct questions expecting answer "no"; (2) in dependent questions, *if, whether.*
nūmen, **-minis**, n., (1) *a nod, a command; will;* (2) *divinity;* (3) *deity.*
numerus, **-ī**, m., (1) *a number;* (2) *musical measure;* (3) *calculation.*
numquam, *never.*
nunc, *now.*
nuntius, **-iī**, m., *a messenger.*
nūper, *recently.*
nupta, **-ae**, f., *a bride, wife.*
nuptiae, **-ārum**, f., *a wedding, marriage.*
nuptiālis, **-e**, *of a marriage, wedding-.*
nūtriō, **-īvī** and **-ii**, **-ītum**, 4, *to nourish.*
nūtrix, **-trīcis**, f., *a nurse.*

O

ob, *owing to.*
ob-armō, **-āvī**, **-ātum**, 1, *to arm.*
ob-eō, **-īvī** and **-iī**, **-itum**, **-ire**, *to die.*
ōbiciō, **-iēcī**, **-iectum**, 3, *to throw in the way of, expose to.*
ob-ligō, **-āvī**, **-ātum**, 1, (1) *to bind;* (2) *bind on.*
oblīquus (**oblīcus**), **-a**, **-um**, *sidelong, slanting.*
oblīviō, **-ōnis**, f., *forgetfulness.*
oblīviōsus, **-a**, **-um**, *that brings forgetfulness.*
oblīviscor, **oblītus sum**, **oblīviscī**, *to forget.*
ob-ruō, **-ruī**, **-rutum**, 3, *to overwhelm.*

obscūrus, -a, -um, (1) *dark, obscure;* (2) *low.*
ob-sero, -sēvī, -situm, 3, *to plant over, cover with.*
ob-sistō, -stitī, -stitum, 3, *to stand in the way of, bound.*
obsolētus, -a, -um, *worn out, dilapidated.*
obstinātus, -a, -um, *resolute, stubborn.*
ob-stō, -stitī, -stātūrus, 1, *to stand in the way of.*
ob-strepō, -puī, -pitum, 3, (1) *to roar at;* (2) *clamour.*
ob-stringō, -strinxī, -strictum, 3, *to confine, bind, tie.*
occidō, -cidī, -cāsum, 3, *to fall, perish.*
occulō, -culuī, -cultum, 3, *to cover, hide.*
occultō, -āvī, -ātum, 1, *to hide.*
occultus, -a, -um, *hidden.*
occupō, -āvī, -ātum, 1, (1) *to seize;* (2) *fill, take up;* (3) *anticipate;* (4) *engross.*
ōcior, -ōris, *swifter.*
ōcius, *more swiftly.*
octāvus, -a, -um, *the eighth.*
oculus, -ī, m., *an eye.*
ōdī, ōdisse, ōsurus, *to hate.*
odor, -ōris, m., (1) *a smell;* (2) *perfume.*
odōrātus, -a, -um, *perfumed, fragrant.*
offerō, obtulī, oblātum, offerre, *to bestow.*
officīna, -ae, f., *a workshop.*
olens, -entis, *foul-smelling, foul, rank.*
oleō, -uī, 2, *to smell.*
ōlim, (1) of the past, *at that time;* (2) of the present, *at times;* (3) of the future, *some time, hereafter.*
olīva, -ae, f., *an olive, olive-berry.*
olīvētum, -ī, n., *an olive-grove.*
olīvum, -ī, n., *oil.*
olor, -ōris, m., *a swan.*
ōmen, -minis, n., *an omen, token.*
ōminātus, -a, -um, *giving omens, portentous.*
omittō, -mīsī, -missum, 3, *to give up, abandon.*
omnis, -e, *every, all.*
onerō, -āvī, -ātum, (1) *to burden;* (2) *oppress.*
onus, -neris, n., *a burden.*
onyx, -nychis, m., *an onyx-box.*
opācus, -a, -um, *shady.*
operiō, -peruī, -pertum, 4, (1) *to cover;* (2) *conceal.*
operor, -ātus sum, -ārī, (1) *to be engaged in, perform;* (2) *sacrifice.*
operōsus, -a, -um, (1) *painstaking, laborious;* (2) *troublesome.*
opifex, -ficis, c., *a maker, weaver.*
opīmus, -a, -um, (1) *rich;* (2) *splendid.*
oppidum, -ī, n., *a town.*
oppōnō, -posuī, -positum, 3, (1) *to set before* or *opposite;* (2) *oppose.*
opprobrium, -iī, n., (1) *a disgrace;* (2) *taunt, reproach.*
ops, opis, f., *ability, power;* usu. pl., *resources, property, power;* sing., *help.*
optimus, -a, -um, *best.*
optō, -āvī, -ātum, 1, *to wish, wish for.*
opulentus, -a, -um, *wealthy.*
1. **opus, -peris,** n., *work.*
2. **opus,** n. indecl. with est, *need, want, necessity.*
ōra, -ae, f., (1) *a boundary;* (2) *coast;* (3) *region.*
orbis, -is, m., (1) *a circle;* (2) *rotation, period;* (3) *the world.*
orbus, -a, -um, (1) *bereft, robbed;* (2) *free from.*
ordinō, -āvī, -ātum, 1, *to set in order, compose a history of.*
ordō -dinis, m., (1) *a row;* (2) *order;* (3) *rank.*
oriens, -entis, m., *the east.*
orīgō, -ginis, f., *a beginning, source, birth, origin.*

orior, ortus sum, oritūrus, orīrī, (1) *to rise;* (2) *spring, be born* or *descended.*
ornō, -āvī, -ātum, 1, *to adorn, decorate.*
ornus, -ī, f., *a mountain-ash.*
ōrō, -āvī, -ātum, 1, *to pray, beg.*
ortus, -ūs, m., *a rising.*
1. **ōs, ōris,** n., *the mouth, speech.*
2. **os, ossis,** n., *a bone.*
oscen, -cinis, m., *a bird of augury, divining bird.*
osculum, -ī, n., *a little mouth, kiss.*
ostendō, -tendī, -tentum and **-tensum,** 3, *to expose to view, show, exhibit.*
ostrum, ī, n., *purple.*
ōtiōsus, -a, -um, *at leisure.*
ōtium, -iī, n., *repose, idleness.*
ovīle, -is, n., *a sheep-fold.*
ovis, -is, f., *a sheep.*

P.

paciscor, pactus sum, paciscī, (1) *to make a compact;* (2) *agree, stipulate.*
pācō, -āvī, -ātum, 1, *to make peaceful, pacify.*
paelex, -licis, f., *a mistress, concubine.*
paene, *nearly.*
paenitet, paenituit, 2, impers., *it repents.*
pāgus, -ī, m., *a village.*
palaestra, -ae, f., (1) *a wrestling-school; wrestling.*
palam, *openly, publicly, plainly.*
palleō, palluī, 2, (1) *to be pale;* (2) *grow pale at.*
pallidus, -a, -um, *pale.*
pallor, -ōris, m., *paleness, terror.*
palma, -ae, f., *palm, prize.*
palumbēs, -is, c., *a wood-pigeon, ring-dove.*
palūs, -ūdis, f., *a marsh.*
pampinus, -ī, m. and f., *a vine-tendril.*
pangō, panxī, panctum, and **pēgī,** or **pepigī, pactum,** 3, *to settle, promise.*
pannus, -ī, m., *a garment.*
pār, paris, (1) *equal;* (2) *equal to, a match for;* subst., *an equal.*
parcius, *more rarely.*
parcō, pepercī (and rarely **parsī**), **parcitum** and **parsum,** 3, (1) *to spare;* (2) *forbear, grudge.*
parcus, -a, -um, *thrifty, stingy, sparing.*
parens, -entis, c., *a parent, father, mother.*
pariēs, -etis, m., *a wall* (of a house, etc.).
pariō, peperī, partum, paritūrus, 3, *to bring forth, procure.*
pariter, *equally.*
parmula, -ae, f., *a little shield.*
parō, -āvī, -ātum, 1, (1) *to prepare, furnish;* (2) *determine.*
parra, -ae, f., *a bird of ill-omen,* probably *the owl.*
parricīda, -ae, c., *parricide.*
pars, -tis, f., (1) *a part, portion;* (2) *party, side;* (3) *function, duty;* (4) *region.*
particula, -ae, f., *a small part.*
parturiō, -īvī and **-iī,** 4, *to be in travail, be big with, bring forth.*
partus, -ūs, m., (1) *a bearing, birth;* (2) *offspring.*
parum, *too little.*
parvus, -a, -um, *small.*
pascō, pāvī, pastum, 3, (1) *to feed;* (2) *browse upon.*
pascua, -ōrum, n., *pastures.*
pastor, -ōris, m., *a shepherd.*
patefaciō, -fēcī, -factum, 3, *to lay open.*
patens, -entis, *open.*
pateō, -tuī, 2, *to lie open.*
pater, -tris, m., *a father;* patres, *senators.*
patera, -ae, f., *a saucer-shaped vessel, goblet.*

paternus, -a, -um, (1) *fatherly;* (2) *ancestral.*
patiens, -entis, *enduring, permitting.*
patientia, -ae, f., *endurance*
patior, passus sum, (1) *to suffer, endure;* (2) *permit.*
patria, -ae, f., (*sc.* terra), *a fatherland, native land.*
patrius, -a, -um, *of one's father, ancestral.*
patruus, -a, -um, *of an uncle.*
paucus, -a, -um, *little, few.*
paulum, -ī, n., (1) *a little;* (2) *for a little time;* (3) *but little;* paulō, *by a little, somewhat.*
pauper, -peris, *poor;* pauper, -peris, m., *a poor man.*
paupertās, -ātis, f., *poverty*
pauperiēs, -ēī, f., *poverty.*
paveō, pāvī, 2, *to be in terror, be alarmed at.*
pavidus, -a, -um, *trembling, timid.*
pavīmentum, -ī, n., *a pavement.*
pax, pācis, f., *peace.*
peccō, -āvī, -ātum, 1, *to transgress, offend.*
pectō, pexī, pexum, 3, *to comb.*
pectus, -oris, n., (1) *the breast,* (2) *mind, soul, spirit.*
pecūnia, -ae, f., *money.*
pecus, -coris, n., *cattle, a herd.*
pecus, -cudis, f., *a head of cattle, beast.*
pedes, -ditis, m., *a foot-soldier.*
pedester, -tris, -tre, *prosaic, of prose.*
pēierō, -āvī, -ātum, 1, *to swear falsely.*
pēior, *worse,* comp. of malus.
pelagus, -ī, n., *the sea.*
pellis, -is, f., *skin.*
pellītus, -a, -um, *covered with* or *clothed in skins.*
pellō, pepulī, pulsum, 3, (1) *to strike, knock, drive;* (2) *drive away;* (3) *rout.*
penātēs, -ium, m., (1) *household gods, family deities,* (2) *home.*
pendeō, pependī, 3, *to hang.*
pendulus, -a, -um, *hanging.*
penetrālia, -ium, n., *inner chambers.*
penitus, adv., *far within, from the inmost depths, from the heart.*
penna, -ae, f., *a wing.*
pensum, -ī, n., *wool weighed out for a slave to spin in a day, a day's labour.*
per, (1) *through, across;* (2) *by means of.*
per-agō, -ēgī, -actum, 3, *to carry through, accomplish.*
per-ambulō, -āvī, -ātum 1, *to ramble through, traverse.*
per-currō, -cucurrī or -currī, -cursum, 3, *to run* or *hasten through or over.*
percutiō, -cussī, -cussum, 3, (1) *to strike;* (2) *impress, affect.*
per-dō, -didī, -ditum, 3, (1) *destroy, ruin;* (2) *lose.*
per-edō, -ēdī, -ēsum, 3, *to eat through.*
peregrīnus, -a, -um, *alien.*
perennis, -e, *everlasting.*
per-eō, -iī (rarely -īvī), -itūrus, -ire, *to perish.*
per-ferō, -tulī, -lātum, -ferre, (1) *to carry through;* (2) *bring, convey.*
perficiō, -fēcī, -fectum, 3, *to complete, accomplish, achieve.*
perfidus, -a, -um, *faithless, false.*
per-fundō, -fūdī, -fūsum, 3, *to pour over, bedew.*
pergō, perrexī, perrectum, 3, *to go on, continue, proceed to.*
per-horrescō, -horruī, 3, *to tremble* or *shudder greatly at.*
perīculōsus, -a, -um, *perilous.*
perīculum and **perīclum**, n., *risk, danger.*
perītus, -a, -um, *experienced, skilled.*
periūrus, -a, -um, *forsworn.*
per-lūcidus, -a, -um, *transparent.*

per-misceō, -miscuī, -mistum or **mixtum**, 2, *to mix together.*
per-mittō, -mīsī, -missum, 3, (1) *to entrust;* (2) *permit.*
per-mūtō, -āvī, -ātum, 1, *to interchange.*
perniciēs, -ēī, f., *destruction, ruin.*
perpetior, -pessus sum, -petī, *to bear steadfastly.*
perpetuō, *uninterruptedly.*
perpetuus, -a, -um, (1) *continuous, unbroken;* (2) *constant.*
per-rumpō, -rūpī, -ruptum, 3, (1) *to break through;* (2) *break down.*
per-sequor, -secūtus (sequūtus) sum, -sequī, (1) *to follow after, chase;* (2) *follow up.*
per-sonō, -sonuī, -sonitum, 1, *to resound, re-echo.*
per-stringō, -strinxī, -strictum, 3, (1) *to graze against;* (2) *stun.*
pertinax, -nācis, *persevering, stubborn.*
pervicax, -cācis, *stubborn, wilful, untiring.*
pēs, pedis, m., *a foot, measure.*
pessimus, -a, -um, *worst.*
pestilens, -entis, *unwholesome, noxious.*
pestis, -is, f., *pest, bane.*
petītor, -ōris, m., *a candidate.*
petō, -īvī and **iī, -ītum**, 3, (1) *to seek;* (2) *woo, court;* (3) *attack.*
pharētra, -ae, f., *a quiver.*
pharētrātus, -a, -um, *wearing a quiver.*
phasēlos (-us), ī, m. and **f.**, (1) *an edible bean, kidney-bean;* (2) *a light vessel* (resembling a kidney-bean).
philyra, -ae, f., *inner bark of the linden tree.*
piāculum, -ī, n., *an expiatory offering.*
pīcus, -ī, m., *a woodpecker.*
pietās, -ātis, f., *dutiful affection.*
piger, -gra, -grum, (1) *slow, lazy;* (2) *dull.*
pignus, -noris and **-neris, n.**, *a pledge.*
pingō, pinxī, pictum, 3, *to paint.*
pinguis, -e, *fat, rich, fertile.*
pinna, -ae, f., *a feather, wing.*
pīnus, -ūs and **-ī, f.**, *a pine-tree.*
piscis, -is, m., *a fish.*
pius, -a, -um, *dutiful, religious.*
pix, picis, f., *pitch.*
placeō, -uī and **placitus sum, -itum**, 2, *to please, be agreeable.*
placidus, -a, -um, *peaceful, calm, mild.*
plācō, -āvī, -ātum, 1, *to calm, appease.*
plaga, -ae, f., *a hunting-net, snare.*
platanus, -ī, f., *a plane-tree.*
plaustrum (plōstrum), -ī, n., *a waggon.*
plausus, -ūs, m., *a clapping, applause.*
plebs, plēbis, f., *the plebs, commons.*
plectō, 3, only pass. **plectī**, *to be beaten, suffer punishment.*
plectrum, -ī, n., (1) *a quill* or *stick* (for playing on a stringed instrument); (2) *lyric poetry.*
plēnius, *more loudly, more fully.*
plēnus, -a, -um, *full.*
plērumque, *for the most part, mostly.*
plōrō, -āvī, -ātum, 1, *to wail, weep.*
plūma, -ae, f., (1) *a feather;* (2) *down*, i.e. *the first beard.*
plumbum, -ī, n., *lead.*
plūrimus, -a, -um, *very much, very many;* as subst., *many a man.*
plūs, plūris, n., *more;* **plūs** also used as adv., *more.*
pluvius, -a, -um, *rainy.*
pōculum, -ī, n., *a drinking-vessel.*
poena, -ae, f., *punishment, penalty.*
poēta, -ae, m., *a poet.*
pollex, -licis, m., *a thumb.*

polliceor, **-citus sum**, **-ērī**, *to promise.*
polluō, **-uī**, **-ūtum**, 3, *to defile.*
polus, **-ī**, m., *the heavens.*
pōmārium, **-iī**, n., *an orchard.*
pōmifer, **-era**, **-erum**, *fruit-bearing.*
pondus, **-eris**, n., *a weight.*
pōno, **posuī**, **positum**, 3, (**1**) *to place;* (**2**) *represent, portray;* (**3**) *found;* (**4**) *lay aside, give up;* (**5**) *put to rest.*
pontifex, **-ficis**, m., *a high-priest.*
pontus, **-ī**, m., *the sea.*
poples, **-plitis**, m., *the ham of the knee, thigh.*
populāris, **-e**, *belonging to the people, popular.*
pōpuleus, **-a**, **-um**, *of poplars, poplar-.*
populō, **-āvī**, **-ātum**, 1, *to ravage.*
populus, **-ī**, m., *a people, nation, multitude.*
pōpulus, **-ī**, f., *a poplar-tree.*
porca, **-ae**, f., *a sow.*
porcus, **-ī**, m., *pig.*
porrigō, **-rexī**, **-rectum**, 3, *to stretch out, extend.*
porta, **-ae**, f., *a gate.*
portentum, **-ī**, n., (**1**) *a sign;* (**2**) *monster.*
porticus, **-ūs**, f., *a colonnade, portico.*
portō, **-āvī**, **-ātum**, 1, *to carry, bring.*
portus, **-ūs**, m., *a harbour.*
poscō, **poposcī**, 3, (**1**) *to demand, request;* (**2**) *ask of.*
possideō, **-sēdī**, **-sessum**, 2, *to possess, hold, occupy.*
possum, **potuī**, **posse**, *to be able.*
post, (**1**) *behind;* (**2**) *after.*
posterī, **-ōrum**, m., *posterity.*
posterus, **-a**, **-um**, *coming after, future.*
post-genitī, **-ōrum**, m., *posterity, descendants.*
post-hāc, *hereafter, henceforth,*
postis, **-is**, m., *a door-post, a door.*
post-modo, *afterwards.*
post-quam, *after that, when.*
postulō, **-āvī**, **-ātum**, 1, *to demand, claim, ask.*
potens, **-entis**, (**1**) *mighty;* (**2**) *ruling over, master of.*
potior, **-tītus sum**, **-tīrī**, *to be master of, possess.*
potior, *preferable, better.*
potis, *able.*
potius, *rather, preferably.*
pōtō, **pōtāvī**, **pōtātum** and **pōtum**, 1, *to drink.*
pōtor, **-ōris**, m., *a drinker.*
pōtus, **-a**, **-um**, (**1**) *drunk up;* (**2**) *drunken.*
praebeō, **-buī**, **-bitum**, 2, (**1**) *to offer;* (**2**) *furnish.*
prae-cēdō, **-cessī**, **-cessum**, 3, *to go before, lead the way.*
praeceps, **-cipitis**, *headlong.*
praecipiō, **-cēpī**, **-ceptum**, 3, *to instruct, teach.*
praeda, **-ae**, f., *prey.*
prae-ferō, **-tulī**, **-lātum**, **-ferre**, *to place before, prefer.*
prae-fluō, 3, *to flow by.*
prae-gestiō, 4, *to desire greatly.*
praegnans, **-antis**, *pregnant.*
praemium, **-iī**, n., *a reward.*
prae-niteō, **-tuī**, 2, *to outshine.*
prae-parō, **-āvī**, **-ātum**, 1, *to prepare.*
prae-pōnō, **-posuī**, **-positum**, 3, *to place before.*
prae-scrībō, **-scripsī**, **-scriptum**, 3, *to prescribe, appoint.*
praesens, **-entis**, (**1**) *at hand;* (**2**) *present to aid;* (**3**) *powerful.*
praesidium, **-iī**, n., *a protection.*
prae-stō, **-stitī**, **-stitum**, 1, *to furnish, give.*
praeter, (**1**) *except;* (**2**) *besides;* (**3**) *beyond.*
praeter-eō, **-īvī** and **-iī**, **-itum**, **-ire**, *to go by.*
prātum, **-ī**, n., *a meadow.*
prāvus, **-a**, **-um**, *crooked, bad.*

precor, **-ātus sum**, **-ārī**, *to entreat, pray.*
preces, s.v. **prex.**
prēlum, **-ī**, **n.**, *a wine-press.*
premō, **pressī**, **pressum**, 3, **(1)** *to press;* (2) *conceal;* (3) *press upon, follow up;* **(4)** *press out;* **(5)** *prune;* **(6)** *crush.*
prendo, **-endī**, **-ensum**, **3**, *to catch.*
pretiōsus, **-a**, **-um**, *extravagant.*
pretium, **-iī**, **n.**, **(1)** *price, value;* (2) *money.*
prex, **precis**, **f.**, of sing. only acc., dat., abl., usu. pl. **precēs**, **precum**, *a prayer.*
prīmum, *first, in the first place.*
prīmus, **-a**, **-um**, *first.*
princeps, **-cipis**, **(1)** *first* (in order), *foremost;* (2) *original;* **(3)** *a prince, emperor.*
principium, **-iī**, **n.**, *a beginning.*
prior, **prius**, **-ōris**, **(1)** *previous, preceding;* **(2)** *superior to;* **(3)** *foremost.*
priscus, **-a**, **-um**, *of former times, old-fashioned.*
prius, **(1)** *before, sooner;* **(2)** *formerly.*
prīvātus, **-a**, **-um**, *private, holding no public office.*
prīvignus, **-ī**, **m.**, *a step-son.*
1. **prō!** or **prōh!** *Oh! Alas!*
2. **prō**, *for, on behalf of.*
probō, **-āvī**, **-ātum**, **1**, *to esteem good, approve.*
probrōsus, **-a**, **-um**, *shameful, ignominious.*
probus, **-a**, **-um**, *good, upright.*
procax, **-cācis**, *bold, insolent, wanton.*
prō-cēdō, **-cessī**, **-cessum**, **3**, *to go before.*
procella, **-ae**, **f.**, *a storm.*
prōcērus, **-a**, **-um**, *high.*
prōcidō, **-cidī**, **3**, *to fall forward.*
prō-cūdō, **-cūdī**, **-cūsum**, **3**, *to fashion by hammering, forge.*
procul, *afar.*
procus, **-ī**, **m.**, *a suitor.*

prōd-eō, **-iī**, **-itum**, **ire**, **(1)** *to go forth;* **(2)** *appear.*
prōdigus, **-a**, **-um**, *lavish, prodigal of.*
prōditor, **-ōris**, **m.**, *a betrayer.*
prō-dūcō, **-duxī**, **-ductum**, 3, **(1)** *to lead forward;* **(2)** *bring up;* **(3)** *protract.*
proelium, **-iī**, **n.**, *a battle.*
profānus, **-a**, **-um**, *out of the temple, uninitiated, unholy.*
prō-ferō, **-tulī**, **-lātum**, **-ferre**, **(1)** *to carry forth;* **(2)** *produce;* **(3)** *postpone.*
pro-festus, **-a**, **-um**, *non-festival.*
prōficiō, **-fēcī**, **-fectum**, **3**, *to make progress.*
profugus, **-a**, **-um**, *fugitive, fleeing,* i.e. *nomad.*
profundus, **-a**, **-um**, *bottomless, deep;* **profundum**, **-ī**, **n.**, *the deep, deep sea.*
prō-generō, **1**, *to beget.*
prōgeniēs, **-ēī**, **f.**, *offspring.*
prōhibeō, **-buī**, **-bitum**, **2**, **(1)** *to hold back, keep away, check, hinder;* **(2)** *forbid.*
prōlēs, **-is**, **f.**, *progeny.*
prō-mineō, **-minuī**, **2**, *to stand out, rise up.*
prō-mittō, **-mīsī**, **-missum**, **3**, *to promise.*
prōmō, **prompsī**, **promptum**, **3**, (1) *to bring forth;* **(2)** *bring forward, bring to light.*
prō-moveō, **-mōvī**, **-mōtum**, **2**, **(1)** *to move forward;* **(2)** *improve.*
prōnus, **-a**, **-um**, **(1)** *leaning forward, setting;* (2 *hastening.*
prope, compar. **propius**, superl. **proximē**, (1) *near;* **(2)** *almost.*
prō-pellō, **-pulī**, **-pulsum**, **3**, *to drive forward, forth, away,* or *out.*
properē, *quickly.*
properō, **-āvī**, **-ātum**, **1**, **(1)** *to hasten;* (2) *hastily prepare.*
propinquus, **-a**, **-um**, *neighbouring;* **propinquī**, **-ōrum**, **m.**, *kinsmen.*

prō-pōnō, -posuī, -positum, 3, *to put before.*
prōpositum, -ī, n., *a purpose.*
proprius, -a, -um, *one's own.*
prōripiō, -ripui, -reptum, 3, *to drag forth.*
prō-rogō, -āvī, -ātum, 1, *to prolong, continue.*
prō-ruō, -ruī, -rutum, 3, *to throw down, overthrow.*
prō-sequor, -secūtus sum, -sequī, (1) *to attend, escort;* (2) *honour.*
prosperō, -āvī, -ātum, 1, *to render fortunate.*
prosperus, -a, -um, *favourable, prosperous.*
prospiciō, -spexī, -spectum, 3, *to see afar off, descry.*
prō-sum, prōfuī, prōdesse, *to be useful, do good, profit.*
prō-tenus, and prōtinus, *forthwith.*
prō-terō, -trīvī, -trītum, 3, (1) *to tread under foot;* (2) *trample before, push on.*
protervitās, -ātis, f., *wantonness.*
protervus, -a, -um, *vehement, wanton.*
prō-vehō, -vexī, -vectum, 3, (1) *to carry forward;* (2) *advance, promote.*
prōvidus, -a, -um, *foreseeing.*
proximus, -a, -um, *nearest.*
prūdens, -entis, (1) *foreknowing;* (2) *discreet.*
pruīna, -ae, f., *hoar-frost.*
psallō, psallī, 3, *to play upon the cithara.*
pūbēs, -is, f., (1) *young men, youth;* (2) *people.*
publicus, -a, -um, *belonging to the people* or *state.*
pudendus, -a, -um, *shameful.*
pudet, puduit, with acc. of person and gen. of thing, *there is shame for.*
pudīcus, -a, -um, *modest, chaste.*
pudor, -ōris, m., (1) *a sense of shame, modesty;* (2) *disgrace.*
puella, -ae, f., *a girl.*
puer, -erī, m., (1) *a boy;* (2) *son;* (3) *slave.*
puerpera, -ae, f., *a woman in labour, mother.*
puertia, -ae, f., *boyhood.*
pugil, -gilis, m., *a boxer.*
pugna, -ae, f., *a fight.*
pugnax, -nācis, *warlike.*
pugnō, -āvī, -ātum, 1, *to fight.*
pugnus, -ī, m., *a fist, boxing.*
pulcher, -chra, -chrum, (1) *beautiful;* (2) *glorious.*
pullus, -a, -um, *dark-coloured.*
pulsō, -āvī, -ātum, 1, *to push, strike, beat.*
pulvīnar, -nāris, n., *a couch of the gods* (on which they were placed at a great festival).
pulvis, -eris, m., *dust.*
pūmex, -micis, m., *pumice-stone, rock.*
pūniceus, -a, -um, *purple.*
puppis, -is, f., *the stern* or *poop of a ship, a ship.*
pūrius, *more purely, more brightly.*
purpura, -ae, f., (1) *purple;* (2) *a purple garment.*
purpureus, -a, -um, (1) *purple-coloured;* (2) *clad in purple;* (3) *bright.*
pūrus, -a, -um, *clean, pure, undefiled;* and subst., **pūrum**, -ī, n., *the clear sky.*
puter, putris, putre and putris, -e, (1) *rotten;* (2) *languishing.*
putō, -āvī, -ātum, 4, (1) *to reckon,* (2) *deem, think.*
pȳramis, -midis, f., *pyramid.*

Q.

quā, *in which direction, where;* with si or a neg., *in any way.*
quadrīgae, -ārum, f., *a chariot with four horses.*
quadrīmus, -a, -um, *four years old.*

quaerō, quaesīvī, quaesītum, 3, (1) *to seek;* (2) *feel the want of, miss;* (3) *strive;* (4) *inquire;* (5) *earn.*
quālis, -e, (1) *of what sort;* (2) *of such a sort, such as.*
quālus, -ī, m., *a wicker basket.*
quam, adv., *how;* conj., *than.*
quam-quam, *although.*
quam-vīs, *although.*
quandō, (1) *when;* (2) *since.*
quandō-que, *whenever.*
quantus, -a, -um, *how great;* **quantum, -ī,** n., *as much as.*
quā-tenus, *inasmuch as.*
quater, *four times.*
quatiō (quassī), quassum, 3, (1) *to shake;* (2) *shatter;* (3) *trouble, affect, excite.*
que, *and.*
quercētum, -ī, n., *an oak-grove.*
quercus, -ūs, f., *an oak.*
querēla (querella), -ae, f., *a complaint, lament.*
querimōnia, -ae, f., *a lamentation, complaint.*
queror, questus sum, querī, *to complain, complain of, lament.*
querulus, -a, -um, *plaintive.*
questus, -ūs, m., *a complaint.*
quī, quae, quod, *who, which, what.*
quia, *because.*
quīcumque, quaecumque, quodcumque, *whoever, whatever.*
quid, *why.*
quiēs, -ētis, f., *rest, repose.*
quiētus, -a, -um, *quiet, peaceful.*
quī-libet, quaelibet, quodlibet, *any you like.*
quīn, *but, indeed.*
quin et, *yea, and.*
quindecim, *fifteen.*
quintus, -a, -um, *the fifth.*
quippe, (1) *certainly;* (2) *since indeed, inasmuch as.*
1. **quis, quid,** *who? which? what?*
2. **quis, quid,** pron. indef., (1) *any one, anybody, anything;* (2) *someone, something.*
quisquam, quaequam, quidquam, or **quicpuam,** (1) *any;* (2) *anyone, anybody, anything.*
quisque, quaeque, quidque, *each.*
quisquis, quaequae, quidquid, *whoever, whatever.*
quī-vīs, quaevīs, quidvīs, *anyone you please, anything.*
quō, *whither? to what end?*
quōcumque, *whithersoever.*
quod, *that; because, since.*
quodsī, *but if.*
quondam, *formerly.*
quoque, *also, too.*
quotiēs and **quotiens,** (1) *how often?* (2) *as often, as many times as.*
quot-quot, *how many soever, as many as.*
quotus, -a, -um, *which* (in order of number)? *of what number?*
quotā, *at what hour?*

R.

rabiēs, -em, -e, f., *rage, madness.*
racēmus, -ī, m., *cluster* of grapes.
rāmus, -ī., m., *a bough.*
rapax, -pācis, *greedy.*
rapidus, -a, -um, *rushing, rapid.*
rapiō, rapuī, raptum, 3, (1) *to snatch, drag;* (2) *hurry on;* (3) *carry off, rob;* (4) *destroy.*
raptim, *hastily, hurriedly.*
raptor, -ōris, m., *a robber, abductor, ravisher.*
rārō, *seldom.*
rārus, -a, -um, (1) *thin, rare;* (2) *scattered;* (2) *scarce, uncommon.*
ratis, -is, f., *a raft, vessel.*
raucus, -a, -um, *hoarse.*
rāvus, -a, -um, *tawny.*
re-cantō, 1, *to recall, revoke.*
re-cēdō, -cessī, -cessum, 3, *to go back, retreat.*
recens, -entis, *fresh.*
recīdō, -cīdī, -cīsum, 3, *to cut down.*

recinō, 3, *to re-echo, repeat, whoop, hoot.*
recipiō, -cēpī, -ceptum, 3, *to get back, recover.*
re-clīnō, -āvī, -ātum, *to bend* or *lean back.*
reclūdō, -clūsī, -clūsum, 3, (1) *to open;* (2) *disclose;* (3) *unlock.*
re-condō, -didī, -ditum, 3, *to store up.*
re-creō, -āvī, -ātum, 1, *to restore, revive, refresh, relieve.*
rectē, *rightly.*
rectus, -a, -um, (1) *straight, upright;* (2) *right, proper;* (3) *correct.*
re-cumbō, -cubuī, 3, *to lie down, sink down.*
re-currō, -currī, (-cursum), 3, *to run* or *hasten back.*
red-dō, -didī, -ditum, 3, (1) *to restore;* (2) *pay back;* (3) *render, make;* (4) *repeat, recite;* (5) *re-echo.*
redemptor, -ōris, m., *a contractor.*
red-eō, -iī (rarely **-īvī**), **-itum, -ire**, *to return.*
redigō, -ēgī, -actum, 3, *to bring back.*
reditus, -ūs, m., *a return.*
re-dōnō, -āvī, 1, (1) *to restore;* (2) *give up.*
re-dūcō, -duxī, -ductum, 3, (1) *to bring back;* (2) *lead back.*
reductus, -a, -um, *withdrawn, remote.*
re-ferō, rettulī, relātum, referre, (1) *to bear back;* (2) *restore, recover;* (3) *report;* (4) *pay back;* (5) *recall, resemble;* (6 *deliver, render.*
reficiō, -fēcī, -fectum, 3, (1) *to make again;* (2) *restore;* (3) *repair.*
re-fīgō, -fixī, -fixum, 3, *to unfasten, take down.*
re-frēnō, -āvī, -ātum, 1, *to curb, check.*
refringō, -frēgī, -fractum, 3, *to break up, destroy, burst through.*
re-fugiō, -fūgī, -fugitum, 3, *to flee from, shun.*
re-fulgeō, -fulsī, 2, *to flash back, glitter.*
rēgālis, -e, *royal.*
rēgia, -ae, f., *a palace.*
rēgīna, -ae, f., *a queen.*
rēgius, -a, -um, *kingly.*
regnō, -āvī, -ātum, 1, *to rule.*
regnum, -ī, n., (1) *royalty;* (2) *a kingdom.*
regō, rexī, rectum, 3, *to rule.*
rēiciō, -iēcī, -iectum, 3, (1) *to cast back;* (2) *spurn.*
re-lābor, -lapsus sum, -lābī, (1) *to glide back;* (2) *return, relapse.*
re-lēgō, -āvī, -ātum, 1, *to exile, banish.*
re-ligō, -āvī, -ātum, 1, (1) *to bind back;* (2) *moor.*
re-linquō, -līquī, -lictum, 3, *to leave behind.*
re-luctor, -ātus sum, -ārī, *to struggle against.*
re-maneō, -mansī, -mansum, 2, (1) *to remain;* (2) *lie still.*
rēmigium, -iī, n., (1) *a rowing;* (2) *oarsmen, oars.*
re-misceō, -miscuī, -mistum and **-mixtum**, 2, *to mix up.*
re-mittō, -mīsī, -missum, 3, (1) *to send back;* (2) *relax;* (3) *give up;* (4) *cease, to forbear.*
re-moveō, -mōvī, -mōtum, 2, *to take away, banish.*
re-mūgiō, 4, *to bellow back, resound.*
rēmus, -ī, m., *an oar.*
re-nascor, -nātus sum, -nascī, *to be born* or *grow again.*
renīdeō, 2, (1) *to shine again;* (2) *beam* (with joy), *smile.*
re-parō, -āvī, -ātum, 1, (1) *to restore, renew;* (2) *barter for, purchase with.*
re-pendō, -pendī, -pensum, 3, *to ransom.*

reperiō, repperī, -pertum, 4, *to find, meet with.*
re-petō, -īvī and iī, -ītum, 3, (1) *to demand again;* (2) *resume, begin again;* (3) *return to, seek again.*
re-pōnō, -posuī, -positum, 3, (1) *to replace, restore;* (2) *duly place.*
re-portō, -āvī, -ātum, 1, *to carry back.*
repulsa, -ae, f., *a rejection, non-election, defeat.*
re-quiēs, -quiētis, f., *rest.*
rēs, reī, f., (1) *a thing, affair, event;* (2) *possessions.*
re-secō, -secuī, -sectum, 1, (1) *to cut down;* (2) *check.*
resīdō, -sēdī, -sessum, 3, *to settle down, subside.*
re-signō, -āvī, -ātum, 1, (1) *to unseal;* (2) *resign.*
re-solvō, -solvī, -solūtum, 3, (1) *to untie;* (2) *release.*
re-sonō, 1, *to resound, re-echo.*
re-sorbeō, 2, *to suck back.*
respiciō, -spexī, -spectum, 3, (1) *to look back upon;* (2) *regard, care for.*
responsum, -ī, n., *an answer.*
restinguō, -stinxī, -stinctum, 3, *to quench.*
restituō, -uī, -ūtum, 3, (1) *to restore;* (2) *replace.*
re-stringō, -strinxī, -strictum, 3, *to bind back.*
re-surgō, -surrexī, -surrectum, 3, *to rise again.*
re-tardō, -āvī, -ātum, 1, *to hinder, detain.*
re-tegō, -texī, -tectum, 3, *to uncover, reveal.*
re-torqueō, -torsī, -tortum, 2, (1) *to twist back;* (2) *hurl back.*
re-tractō, -āvī, -ātum, 1, *to handle anew.*
retrō, (1) *backwards;* (2) *again* (in the past).
retrorsum, *backwards.*
re-tundō, -tudī, -tūsum, (1) *to beat back;* (2) *blunt.*
reus, -ī, m., *an accused person, defendant.*
re-vehō, -vexī, -vectum, 3, *to carry back.*
re-vellō, -vellī, -vulsum, 3, *to tear, pluck, away.*
re-vertor, -versus sum, -vertī, *to turn back, return.*
re-vincō, -vīcī, -victum, 3, *to conquer.*
re-vīsō, -vīsī, -vīsum, 3, *to revisit, visit.*
re-vocō, -āvī, -ātum, 1, *to recall.*
rex, rēgis, m., (1) *a king;* (2) *guide, teacher.*
rīdeō, rīsī, rīsum, 2, (1) *to laugh;* (2) *smile, be cheerful* or *pleasant;* (3) *laugh at.*
rigeō, 2, *to be stiff* (with cold).
rigidus, -a, -um, *stiff, hard, stern.*
rigō, -āvī, -ātum, 1, *to wet, moisten, water.*
rīpa, -ae, f., *bank* (of a river).
rīsus, -ūs, m., *laughter.*
rīte, *duly, fitly.*
rītus, -ūs, m., *a custom, usage, manner.*
rīvus, -ī, m., *a stream.*
rixa, -ae, f., *a quarrel, brawl.*
rōbīgō (rūbīgō), -ginis, f., *blight, mildew.*
rōborō, -āvī, -ātum, *strengthen, invigorate.*
rōbur, -boris, n., (1) *oak, oak-wood;* (2) *strength;* (3) *a dungeon.*
rōbustus, -a, -um, *firm, powerful.*
rogō, -āvī, -ātum, 1, (1) *to ask;* (2) *request.*
rōs, rōris, m., *dew;* ros marinus, *rosemary.*
rosa, -ae, f., *a rose.*
roseus, -a, -um, *rosy.*
rota, -ae, f., *a wheel.*
rotō, -āvī, -ātum, 1, *to whirl about.*
rotundus, -a, -um, *round.*
rubeō, rubuī, 2, *to be red, blush.*
ruber, -bra, -brum, *red.*

rubus, -ī, m., *a bramble-bush.*
rudis, -e, *awkward, unskilled.*
rūga, -ae, f., *a wrinkle.*
ruīna, -ae, f., (1) *a falling down;* (2) *ruin.*
rumpō, rūpī, ruptum, 3, (1) *to break;* (2) *break through;* (3) *destroy;* (4) *break off, interrupt.*
ruō, ruī, rutum, but fut. partic. ruitūrus, 3, (1) *to rush;* (2) *fall, tumble down, go to ruin.*
rūpēs, -is, f., *a rock.*
rursus, *again.*
rūs, rūris, n., *the country.*
rusticus, -a, -um, *of the country.*

S.

sacer, sacra, sacrum, *sacred.*
sacerdos, -dōtis, c., *a priest, priestess.*
sacrāmentum, -ī, n., *an oath of allegiance.*
sacrilegus, -a, -um, *impious.*
sacrō, -āvī, -ātum, 1, (1) *to consecrate;* (2) *render sacred;* (3) *immortalise.*
sacrum, -ī, n., *a sacred rite*
saeculum, -ī, n., (1) *a generation;* (2) *an age, generation;* (3) *century.*
saepe, *often.*
saeviō, saeviī, saevītum, 4, *to be fierce, rage.*
saevitia, -ae, f., *cruelty.*
saevus, -a, -um, (1) *fierce;* (2) *cruel;* (3) *stern.*
sāga, -ae, f., *a wise woman, witch.*
sagax, -ācis, *keen-scented, shrewd.*
sagitta, -ae, f., *an arrow.*
salictum, -ī, n., *a willow-grove.*
salīnum, -ī, n., *a salt-cellar.*
saliō, saluī, saltum, 4, *to leap, hop.*
saltus, -ūs, m., *a glade.*
salūbris, -e, (1) *wholesome;* (2) *healthy.*
salūtāris, -e, *salutary, beneficial.*
salveō, 2, *to be well;* salvē, *hail!*
sanctus, -a, -um, *sacred, inviolable.*
sanguineus, -a, -um, *bloody.*
sanguis, -guinis, m., (1) *blood;* (2) *offspring.*
saniēs, -em, -ē, f., (1) *corrupted blood, gore;* (2) *slaver.*
sānius, *more wisely.*
sapiens, -entis, *wise.*
sapienter, *wisely.*
sapientia, -ae, f., *wisdom, philosophy.*
sapiō, -iī (rarely -īvī and -uī), 3, *to be discreet, sensible, wise.*
sapor, -ōris, m., *taste, flavour.*
sarculum, -ī, n., *a hoe.*
sat, (1) *enough;* (2) *sufficiently.*
satelles, -litis, c., (1) *bodyguard;* (2) *attendant.*
satiō, -āvī, -ātum, 1, *to satisfy, sate.*
satis, (1) *enough;* (2) *sufficiently.*
saucius, -a, -um, (1) *wounded;* (2) *smitten.*
saxum, -ī, n., *a (large) stone.*
scalpō, scalpsī, scalptum, 3, *to carve.*
scandō, scandī, scansum, 3, *to climb.*
scapha, -ae, f., *a skiff.*
scateō, 2, *to overflow, abound.*
scelestus, -a, -um, *wicked.*
scelus, -leris, n., *crime.*
sciens, -entis, *skilled, expert.*
scīlicet, (1) *of course, certainly;* (2) *doubtless.*
scindō, scidī, scissum, 3, *to rend, split.*
sciō, -īvī and -iī, -ītum, -īre, *to know.*
scopulus, -ī, m., *a pointed rock, crag.*
scortum, -ī, n., *a mistress.*
scrībō, scripsī, scriptum, 3, (1) *to write;* (2) *write about, describe.*
scyphus, -ī, m., *a goblet.*
sē, *himself, herself, itself, themselves.*

sē-cernō, -crēvī, -crētum, 3, *to separate.*
secō, secuī, sectum, 1, (1) *to cut;* (2) *cleave;* (3) *divide.*
sector, -ātus sum, -ārī, (1) *to follow eagerly;* (2) *pursue;* (3) *search.*
secundus, -a, -um, (1) *following, second;* (2) *favourable, fortunate.*
secūris, -is, f., *an axe.*
sēcūrus, -a, -um, *free from care, careless.*
secus, *differently.*
sed, *but.*
sedeō, sēdī, sessum, 2, *to sit.*
sēdēs, -is, f., (1) *a seat;* (2) *dwelling-place.*
sēditiō, -ōnis, f., *civil dissension.*
sēdulus, -a, -um, *earnest, zealous, busy, industrious.*
seges, -getis, f., (1) *a crop;* (2) *corn-field.*
segnis, -e, *sluggish, slothful, slow.*
semel, (1) *once;* (2) *once for all.*
sē-moveō, -mōvī, -mōtum, 2, (1) *to put aside;* (2) *separate.*
semper, *always.*
senecta, -ae, f., *old age.*
senectūs, -ūtis, f., *old age.*
senex, senis, *old, aged;* subst., *an old man.*
sententia, -ae, f., (1) *an opinion;* (2) *aphorism.*
sentiō, sensī, sensum, 4, *to feel, perceive.*
sē-parō, -āvī, -ātum, 1, *to sunder, set apart.*
sepeliō, -pelīvī and **-peliī, -pultum,** 4, *to bury.*
septem, *seven.*
sepulcrum, -ī, n., *a grave.*
sequor, secūtus (sequūtus) sum, sequī, *to follow.*
serēnus, -a, -um, (1) *clear, fair;* (2 *tranquil.*
seriēs, -ēī, f., *a row, series.*
sermō, -ōnis, m., *conversation, dialogue;* in pl., *lore, old tales.*
1. serō, sēvī, satum, 3, *to sow.*
2. sēro, *late,* comp. serius.
serpens, -entis, c., *a serpent.*
sērus, -a, -um, *late.*
serva, -ae, f., *a slave-woman.*
serviō, -īvī and **iī, -ītum,** 4, *to be a slave, serve.*
servitūs, -ūtis, f., (1) *slavery;* (2) *a throng of lovers.*
servō, -āvī, -ātum, 1, (1) *to preserve, keep safe, protect;* (2) *pay attention to, watch, observe.*
seu, v. **sive.**
sevērus, -a, -um, (1) *stern;* (2) *tart;* (3) *severe, harsh, inexorable.*
sī, *if.*
sīc, *so, thus.*
siccō, -āvī, -ātum, 1, *to make dry, drain.*
siccus, -a, -um, (1) *dry;* (2) *sober.*
sīdus, -deris, n., *a star, constellation.*
sīgnum, -ī, n., (1) *a mark;* (2) *ensign, banner;* (3) *statue;* (4) *constellation.*
silentium, -iī, n., *silence.*
sileō, -uī, 2, (1) *to be silent;* (2) *not to speak of.*
silua, v. silva.
silva, -ae, f., *a wood.*
similis, -e, *like.*
simplex, -plicis, (1) *single, simple, plain;* (2) *artless.*
simul, *at the same time, together;* simulac, *as soon as.*
simulācrum, -ī, n., *portrait, effigy, statue.*
sine, *without.*
singulī, -ae, -a, *one apiece.*
singultus, -ūs, m., *a sob.*
sinister, -tra, -trum, *on the left hand;* **sinistra, -ae,** f., *the left hand.*
sinō, sīvī, situm, 3, (1) *to let, permit;* (2) *let alone.*
sinus, -ūs, m., (1) *bosom, lap;* (2) *a bay, gulf.*

sitis, **-is**, f., *thirst.*
1. **situs**, **-a**, **-um**, *placed, situated.*
2. **situs**, **-ūs**, m., *situation, position.*
sī-ve and **seu**, *or if;* sive . . . sive, *whether . . . or.*
sōbrius, **-a**, **-um**, *moderate, temperate.*
socer, **-cerī**, m., *a father-in-law.*
sociō, **-āvī**, **-ātum**, 1, *to join together, combine.*
socius, **-a**, c., *a companion, confederate.*
sodālis, **-is**, m. and f., *a comrade, boon-companion.*
sōl, **sōlis**, m., (1) *the sun;* (2) *day.*
soleō, **solitus sum**, 2, *to be wont.*
solidus, **-a**, **-um**, (1) *firm, solid;* (2) *complete;* (3) *resolute.*
solitus, **-a**, **-um**, *accustomed;* **solitum**, **-ī**, n., *that which is usual, custom.*
solium, **-iī**, n., *a throne.*
sollemnis (**sōlemnis** or **sōlennis**), **-e**, (1) *yearly, annual;* (2) *religious;* (3) *festive;* (4) *customary, usual.*
sollers, **-ertis**, *skilful, skilled.*
sollicitō, **-āvī**, **-ātum**, 1, (1) *to agitate, disturb;* (2) *stir up, provoke, tempt.*
sollicitūdō, **-dinis**, f., *anxiety.*
sollicitus, **-a**, **-um**, *disquieted, distressed.*
sōlor, **-ātus sum**, **-ārī**, *to console, relieve, ease.*
solum, **-ī**, n., *soil, ground.*
sōlus, **-a**, **-um**, (1) *alone, single;* (2) *solitary.*
solvō, **solvī**, **solūtum**, 3, (1) *to loosen, release;* (2) *put to sea;* (3) *break up, melt;* (4) in pass., *droop.*
somnium, **-iī**, n., *a dream.*
somnus, **-ī**, m., *sleep.*
sonitus, **-ūs**, m., *a noise, din.*
sonō, **sonuī**, **sonitum**, 1, (1) *to sound;* (2) *cry out.*
sonus, **-ī**, m., *a sound, noise.*

sopor, **-ōris**, m., *sleep.*
sordēs, **-is**, f., *dirt, squalor.*
sordidus, **-a**, **-um**, (1) *dirty, squalid, foul;* (2) *mean, contemptible.*
soror, **-ōris**, f., *a sister.*
sors, **sortis**, f., (1) *a lot;* (2) *fortune, destiny, condition.*
sortior, **-ītus sum**, **-īrī**, (1) *to assign by lot;* (2) *obtain by lot.*
sospes, **-pitis**, *safe.*
spargō, **sparsī**, **sparsum**, 3, *to scatter, sprinkle.*
spatium, **-iī**, n., (1) *space, extent;* (2) *interval.*
speciōsus, **-a**, **-um**, *beautiful.*
spectāculum, **-ī**, n., *a spectacle, show.*
spectandus, **-a**, **-um**, *worthy to be gazed upon.*
spectō, **-āvī**, **-ātum**, 1, *to look at.*
speculum, **-ī**, n., *a looking-glass.*
specus, **-ūs**, m. and poet. n., *a cave.*
spernō, **sprēvī**, **sprētum**, 3, *to despise, reject.*
spērō, **-āvī**, **-ātum**, 1, *to hope, hope for, expect.*
spēs, **-eī**, f., (1) *hope,* (2) *expectation.*
spīceus, **-a**, **-um**, *of ears of corn.*
spīculum, **-ī**, n., *a dart, javelin, shaft.*
spīritus, **-ūs**, m., (1) *a breath;* (2) *sigh;* (3) *spirit;* (4) *inspiration.*
spīrō, **-āvī**, **-ātum**, 1, (1) *to breathe;* (2) *be inspired;* (3) *breath (forth), exhale, emit.*
spissus, **-a**, **-um**, *close, dense.*
splendeō, 2, *to shine.*
splendidē, *brightly, nobly.*
splendidus, **-a**, **-um**, (1) *bright, brilliant;* (2) *magnificent, majestic.*
sponsa, **-ae**, f., *a betrothed girl.*
sponsus, **-ī**, m., (1) *a betrothed man;* (2) *bridegroom.*

stabilis, -e, (1) *firm, steadfast;* (2) *enduring.*
stabulum, -ī, n., *a stall, stable.*
stagnum, -ī, n., *a pool.*
statua, -ae, f., *an image, statue.*
statuō, -tuī, -tūtum, 3, (1) *to set up, erect;* (2) *appoint.*
status, -ūs, m., (1) *attitude;* (2) *condition;* (3) *constitution;* (4) *bearing, mien.*
stella, -ae, f., *a star.*
sterilis, -e, (1) *unfruitful;* (2) *blighting.*
sternō, strāvī, strātum, 3, (1) *to spread, stretch* (out); (2) *prostrate, cast down;* (3) *smooth, level;* (4) *bestrew, cover.*
stirps, -pis, f., *a tree-trunk.*
stō, stetī, statum, 1, (1) *to stand, stand still;* (2) *remain;* (3) *continue;* (4) *be stagnant.*
stomachus, -ī, m., (1) *the stomach;* (2) *anger.*
strēnuus, -a, -um, *prompt, vigorous.*
strepitus, -ūs, m., *a noise, din, rumbling.*
strepō, -puī, -pitum, 3, *to make a noise, rattle, roar.*
strīdor, -ōris, m., *a whistling, grating, whir.*
struō, struxī, structum, 3, (1) *to heap up;* (2) *erect, make.*
studeō, -duī, 2, *to take pains about, be eager.*
studiōsus, -a, -um, (1) *eager, studious;* (2) *fond of;* (3) *intent on.*
studium, -iī, n., (1) *zeal, eagerness;* (2) *study.*
stultitia, -ae, f., *foolishness.*
stupeō, -puī, 2, *to be amazed.*
stuprum, -ī, n., *violation, outrage, impurity.*
sub, (1) with abl., *under;* (2) with acc., *to beneath, up to, towards, about.*
sub-dūcō, -duxī, -ductum, 3, *to withdraw, steal away.*

sub-eō, -iī, -itum, -ire, *to approach, come up to.*
sūbiciō, -iēcī, -iectum, 3, *to put under.*
subigō, -ēgī, -actum, 3, *to overcome.*
sublīmis, -e, *lofty, elevated, uplifted.*
sublustris, -e, *glimmering, dim.*
sub-mittō, -mīsī, -missum, 3, *to cause to spring up, produce.*
sub-moveō (summ-), -mōvī, mōtum, 2, *to remove, clear away.*
subolēs (sobolēs), -is, f., *offspring, race.*
sub-ruō, -ruī, -rutum, 3, *to undermine.*
sub-scrībō, -scripsī, -scriptum, 3, *to write under.*
sub-sequor, -secūtus sum, -sequī, *to follow after.*
sub-sum, -fuī, -esse, *to be beneath.*
sūcus (succ-), -ī, m., (1) *sap, juice;* (2) *taste;* (3) *draught.*
sūdor, -ōris, m., *sweat.*
sulcus, -ī, m., *a furrow.*
sum, fuī, esse, *to be;* est with inf., *it is possible to, one may.*
summa, -ae, f., *sum, total.*
summus, -a, -um, *highest, last.*
sūmō, sumpsī, sumptum, 3, (1) *to take up, take, assume;* (2) *choose.*
sumptuōsus, -a, -um, *expensive.*
sumptus, -ūs, m., *expense.*
super, (1) *over, above;* (2) *concerning.*
superbia, -ae, f., (1) *pride, arrogance;* (2) *high spirit.*
superbus, -a, -um, (1) *proud, arrogant;* (2) *severe.*
supercilium, -iī, n., *an eyebrow.*
supēricio, -iēcī, -iectum, 2, *to throw upon.*
superne, *from above, above.*
superō, -āvī, -ātum, 1, (1) *to overcome, surpass;* (2) *survive.*
superstes, -stitis, *surviving.*

superus, -a, -um, *above, on high;* **superī, -ōrum, m.,** *the gods above.*
super-vacuus, -a, -um, *needless.*
supīnus, -a, -um, (1) *on the back, upturned;* (2) *sloping.*
supplex, -plicis, *suppliant;* subst., *a suppliant.*
supplicium, -iī, n., *punishment.*
suppōnō, -posuī, -positum, 3, *to put under.*
suprā, *over, beyond.*
suprēmus, -a, -um, *highest, last.*
sūra, -ae, f., *the calf of the leg.*
surdus, -a, -um, (1) *deaf;* (2) *unheeding.*
surgō, -rexī, -rectum, 3, *to rise.*
surripiō, -ripuī, -reptum, 3, *to snatch* or *take away secretly, steal.*
suscitō, -āvī, -ātum, 1, (1) *to rouse up, awake;* (2) *summon.*
suspendō, -pendī, -pensum, 3, *to hang up.*
suspiciō, -spexī, -spectum, 3, (1) *to look up at;* (2) *mistrust, suspect.*
suspicor, -ātus sum, -ārī, *to suspect.*
suspīro, -āvī, -ātum, 1, *to sigh.*
sustineō, -tinuī, -tentum, 2, *to hold up, support.*
susurrus, -ī, m., *a murmur, whisper.*
suus, -a, -um, *one's own, his own, their own.*

T.

taberna, -ae, f., *a hut, cottage.*
tabula, -ae, f., (1) *a board, plank;* (2) *a tablet.*
taceō, tacuī, tacitum, 2, (1) *to be silent;* (2) *pass over in silence.*
taciturnitās, -ātis, f., *silence.*
taciturnus, -a, -um, *quiet, silent.*
tacitus, -a, -um, *silent.*
taeda, -ae, f., (1) *a pitch-pine;* (2) *pine-torch.*
taedium, -iī, n., *weariness, cause of anxiety.*
taeter, v. teter.
tālis, -e, *such.*
tālus, -ī, m., (1) *the ankle, ankle-bone;* (2) *a die.*
tam, *so, so very.*
tamen, *nevertheless, however.*
tandem, *at last.*
tango, tetigī, tactum, 3, (1) *to touch;* (2) *reach;* (3) *seize, hit.*
tardō, -āvī, -ātum, 1, (1) *to delay;* (2) *hinder, impede.*
tardus, -a, -um, *slow, lingering.*
tauriformis, -e, *bull-shaped.*
taurus, -ī, m., *a bull.*
tectum, -ī, n., (1) *a roof;* (2) *shelter.*
tēcum = cum tē.
tegō, texī, tectum, 3, 1) *to cover;* (2) *hide.*
tēla, -ae, f., *a web.*
tellūs, -lūris, f., (1) *the earth;* (2) *soil;* (3) *country.*
tēlum, -ī, n., *a weapon, dart.*
temere, *at random. heedlessly.*
temperātus, -a, -um, *moderate.*
temperō, -āvī, -ātum, 1, (1) *to spare,* with dat.; (2) *mix in due proportion, temper, flavour;* (3) *govern;* (4) *regulate, soothe, alleviate;* (5) *restrain, chasten.*
tempestās, -ātis, f., *a storm.*
tempestīvus, -a, -um, (1) *timely;* (2) *in the flower of youth;* (3) *fitting, appropriate.*
templum, -ī, n., *a temple.*
tempus, -poris, n., (1) *a portion of time, time, season, age;* (2) *the temple* (on the forehead).
tenax, -nācis, (1) *holding fast;* (2) *firm.*
tendō, tetendī, tensum and **tentum, 3,** (1) *to stretch,* (2) *direct, aim;* (3) *direct oneself;* (4) *strive.*
tenebrae, -ārum, f., *darkness.*

teneō, tenuī, tentum, 2, (1) *to hold;* (2) *possess;* (3) *keep;* (4) *control;* (5) *restrain, check.*
tener, -era, -erum, *tender, youthful.*
tentātor (**temptātor**), **-ōris,** m., *an attempter.*
tentō (**temptō**), **-āvī, -ātum,** 1, (1) *to make trial of, test;* (2) *assail, tempt.*
tenuis, -e, (1) *thin, slender;* (2) *plain, simple;* (3) *weak;* (4) *mean, inferior.*
tenuō, -āvī, -ātum, 1, *to make thin, diminish, enfeeble.*
tenus, *as far as, down to, up to.*
tepeō, 2, (1) *to be lukewarm;* (2) *be warm* or *glow with love.*
tepidus, -a, -um, *warm.*
ter, *thrice.*
teres, -retis, (1) *rounded, well-turned;* (2) *firmly-twisted.*
tergeminus, -a, -um, *three-fold.*
tergum, -ī, n., *the back.*
terminus, -ī, m., *a boundary-line, limit.*
ternī, -ae, -a, *three apiece.*
terra, -ae, f., *the earth, land.*
terrēnus, -a, -um, *of earth, earthy;* **terrēnum, -ī,** n., *land, ground.*
terreō, terruī, territum, 2, *to terrify.*
terror, -ōris, m., *affright, dread.*
tertius, -a, -um, *third.*
testa, -ae, f., (1) *an earthen vessel, pitcher;* (2) *wine-jar.*
testis, -is, c., *a witness.*
testor, -ātus sum, -ārī, (1) *to bear witness to, testify;* (2) *call to witness.*
testūdō, -dinis, f., (1) *the shell of the tortoise;* (2) *a lyre.*
tēter (**taeter**), **-tra, -trum,** *loathsome.*
thalamus, -ī, m., *a bedchamber.*
theātrum, -ī, n., *a theatre.*
thēsaurus, -ī, m., *a treasure.*
thūs, v. tus.
thymum, -ī, n., *thyme.*
thyrsus, -ī, m., *a wand bound round with ivy and vine borne by Bacchus and the Bacchantes.*
tībia, -ae, f., *a pipe, flute.*
tigris, -gridis and **-gris,** c., *a tiger, tigress.*
timendus, -a, -um, *terrible, dread.*
timeō, -uī, 2, *to fear, be afraid of.*
timidus, -a, -um, *fearful, timid.*
timor, -ōris, m., *fear.*
tingō (**tinguō**), **tinxī, tinctum,** 3, (1) *to wet;* (2) *colour, tinge.*
titulus, -ī, m., (1) *an inscription;* (2) *honourable appellation, glory.*
toga, -ae, f., *a toga, gown.*
tolerō, -āvī, -ātum, 1, *to bear, endure.*
tollō, sustulī, sublātum, 3, (1) *to lift;* (2) *exalt;* (3) *remove;* (4) *do away with, abolish.*
tondeō, totondī, tonsum, 2, (1) *to shear, crop;* (2) *cut, trim, make smooth.*
tonō, tonuī, 1, *to thunder.*
tormentum, -ī, n., (1) *an instrument of torture;* (2) *torture, compulsion.*
torquis, -is, m., *a necklace, collar.*
torreō, torruī, tostum, 2, (1) *to dry up, parch;* (2) *inflame.*
tortor, -ōris, m., *a torturer, executioner.*
torvus, -a, -um, *fierce, grim.*
tot, *so many.*
totidem, *just as many.*
totiēs, *so many times.*
tōtus, -a, -um, *whole, complete.*
trabālis, -e, *of a beam.*
trabs, -abis, f., (1) *a beam;* (2) *ship;* (3) *roof.*
tractō, -āvī, -ātum, 1, (1) *to handle;* (2) *treat;* (3) *discuss.*
tractus, -ūs, m., *a stretch, extent.*
trādō (**trans-do**), **-didī, -ditum,** 3, *to give up, surrender.*
tragoedia, -ae, f., *tragedy.*

trahō, traxī, tractum, 3, (1) *to draw, drag along;* (2) *derive;* (3) *spin.*
trans, (1) *across;* (2) *beyond.*
trans-ferō, transtulī, translātum and **trālātum, transferre,** *to carry across.*
transfuga, -ae, c., *a deserter.*
transiliō, -uī and **-īvī,** 4, *to leap across.*
trans-mittō, -mīsī, -missum, 3, *to transfer.*
trans-mūtō, 1, *to change, shift.*
trans-volō, -āvī, -ātum, 1, *to fly* or *hasten past.*
trecēnī, -ae, -a, *three hundred each.*
trecentī, -ae, -a, *three hundred.*
tremendus, -a, -um, *to be dreaded, fearful.*
tremō, -muī, 3, (1) *to tremble;* (2) *shudder at.*
tremulus, -a, -um, *shaking, quivering.*
trepidō, -āvī, -ātum, 1, (1) *to be agitated, hurry;* (2) *tremble.*
trepidus, -a, -um, *agitated, alarmed, anxious.*
trēs (trīs), tria, *three.*
tribuō, -buī, -būtum, 3, *to allot, give.*
triformis, -e, *in three forms* or *shapes, triple.*
trilinguis, -e, *triple-tongued.*
trīmus, -a, -um, *three years old.*
triplex, -plicis, *threefold.*
tripūs, -podis, m., *a three-footed seat, tripod.*
trirēmis, -is, f., *a trireme.*
tristis, -e, (1) *sad, surly;* (2) *gloomy;* (3) *accursed.*
tristitia, -ae, f., *sorrow.*
triumphō, -āvī, -ātum, 1, *to triumph over, subdue.*
triumphus, -ī, m., *a triumph, victory.*
trochus, -ī, m., *a (bronze) hoop* (for trundling).
tropaeum, -ī, n., *a trophy, victory.*
trūdō, trūsī, trūsum, 3, *to thrust along.*
truncus, -ī, m., *a trunk* (of a tree).
trux, trucis, *fierce, wild.*
tū, *thou.*
tuba, -ae, f., *a trumpet.*
tueor, tuitus sum, tuērī, *to watch over, protect.*
tum, *then.*
tumeō, 2, *to swell.*
tumidus, -a, -um, *swollen.*
tumultuōsus, -a, -um, *turbulent*
tumultus, -ūs, m., (1) *an uproar, civil war;* (2) *agitation, tumult.*
tunica, -ae, f., *a shirt, tunic.*
turba, -ae, f., *a mob, crowd.*
turbidus, -a, -um, (1) *disordered* (2) *turbulent.*
turgidus, -a, -um, *swollen.*
turma, -ae, f., *a troop, squadron.*
turpis, -e, (1) *ugly, foul;* (2) *shameful, unhonoured.*
turpō, -āvī, -ātum, 1, *to make unsightly, disfigure.*
turris, -is, *f., a tower.*
tūs, tūris, n., *incense.*
tūtēla, -ae, f., (1) *protection;* (2) *a defender;* (3) *charge, ward;* (4) *guardianship.*
tūtus, -a, -um, *safe.*
tuus, -a, -um, *thy, thine.*
tympanum, -ī, n., *a timbrel, tambourine.*
tyrannus, -ī, m., *a monarch.*

U.

1. **ūber, ūberis,** *rich, fruitful.*
2. **ūber, ūberis,** n., *an udder.*

ubi, (1) *where;* (2) *when.*
ubicumque, *wherever.*
ūdus, -a, -um, *wet, moist.*
ulcerōsus, -a, -um, *full of sores, wounded.*
ulciscor, ultus sum, ulciscī, *to avenge.*
ullus, -a, -um, *any.*
ulmus, -ī, f., *an elm tree.*

ultimus, -a, -um, (1) *last;* (2) *remotest, earliest.*
ultor, -ōris, m., *an avenger.*
ultrā, *beyond.*
ultrō, *beyond what is expected, unasked, spontaneously.*
umbra, -ae, f., *a shade, shadow.*
umbrōsus, -a, -um, *shady.*
umerus (humerus), -ī, m., *the shoulder.*
ūmor, -ōris, m., *liquid, moisture.*
ūnā, *together.*
unctus, -a, -um, (1) *anointed;* (2) *perfumed.*
1. **uncus**, -a, -um, *hooked, crooked.*
2. **uncus**, -ī, m., *a hook, clamp.*
unda, -ae, f., *a wave.*
unde, (1) *whence;* (2) *from what source* or *persons.*
undēnī, -ae, -a, (1) *eleven each;* (2) *eleven at a time;* (3) *eleven.*
undique, *from all sides.*
ungō (unguō), **unxī**, **unctum**, 3, *to besmear, anoint.*
unguentum, -ī, n., *an ointment, perfume.*
unguis, -is, m., (1) *a nail* (of the human finger or toe); (2) *a claw.*
ūnicē, *especially, uniquely.*
ūnicus, -a, -um, (1) *only;* (2) *unique, unparalleled, single.*
unquam, *ever.*
ūnus, -a, -um, (1) *one;* (2) *single, alone.*
urbs, **urbis**, f., (1) *a city;* (2) *the city of Rome.*
urgeō and **urgueō**, **ursī**, 2, (1) *to press;* (2) *weigh down;* (3) *urge on, follow up, keep to;* (4) with inf., *to hasten to, insist.*
urna, -ae, f., *a water-pot, urn.*
ūrō, **ussī**, **ustum**, 3, (1) *to burn, consume;* (2) *fire, kindle;* (3) pass., *be hotly in love.*
ursa, -ae, f., *a she-bear.*
ursus, -ī, m., *a bear.*
ūsitātus, -a, -um, *customary.*
usquam, *anywhere.*
usque, (1) *right on, continuously;* (2) *incessantly.*
ūsus, -ūs, m., (1) *use, enjoyment, employment;* (2) *need.*
ut, and **utī**, (1) *when, as;* (2) *since, since the time that;* (3) *in order that;* (4) *how, that.*
ut-cumque (cunque), *whenever.*
uterque, **utraque**, **utrumque**, *each of two, both.*
uterus, m., *the belly, womb.*
uti, v. **ut**.
ūtilis, -e, *useful, serviceable, advantageous.*
uti-nam, adv., *oh that! if only!*
ūtor, **ūsus sum**, **ūtī**, *to use, employ.*
ūva, -ae, f., *a bunch of grapes.*
ūvidus, -a, -um, (1) *wet;* (2) *drunken, mellow.*
uxor, -ōris, f., *a wife.*
uxōrius, -a, -um, *too devoted to a wife.*

V.

vacca, -ae, f., *a cow.*
vacō, -āvī, -ātum, 1, *to be at leisure, keep holiday.*
vacuus, -a, -um, (1) *empty;* (2) *free, exempt;* (3) *idle;* (4) *accessible;* (5) *lonely.*
vadum, -ī, n., (1) *a shallow;* (2) *the sea.*
vae, *alas!*
vafer, **vafra**, **vafrum**, *sly, cunning.*
vagor, -ātus sum, -ārī, *to wander, rove.*
vagus, -a, -um, *roaming, wandering.*
valeo, **valuī**, **valitūrus**, 2, *to be strong, be able.*
validus, -a, -um, *strong, robust.*
vallēs and **vallis**, -is, f., *a valley.*
vānus, -a, -um, *empty, idle.*
varius, -a, -um, (1) *parti-coloured, diverse;* (2) *changing.*
vastō, -āvī, ātum, 1, *to lay waste.*
vastus, -a, -um, *vast, huge.*

vātēs, **-is**, c., *an inspired singer, poet.*
ve, *or.*
vectīgal, **-gālis**, **n.**, *revenue.*
vectis, **-is**, m., *a crow-bar.*
vehō, **vexī**, **vectum**, 3, (**1**) *to bear;* (**2**) *carry off.*
vel, *or else, or.*
vellus, **-leris**, **n.**, *a fleece, wool.*
vēlō, **-āvī**, **-ātum**, 1, *to cover, envelope, veil.*
vēlōx, **-lōcis**, *rapid, quick.*
vēlum, **-ī**, n., *a sail.*
vel-ut or **vel-utī**, *just as.*
vēna, **-ae**, f., *a vein.*
vēnālis, **-e**, *purchaseable.*
vēnātor, **-ōris**, m., *a hunter.*
venēnātus, **-a**, **-um**, *poisoned.*
venēnum, **-ī**, n., (**1**) *poison;* **2**) *charm;* (**3**) *drug.*
venerōr, **-ātus sum**, **-ārī**, (**1**) *to reverence;* (**2**) *ask reverently.*
veniō, **vēnī**, **ventum**, **venīre**, *to come.*
vēnor, **-ātus sum**, **-ārī**, *to hunt.*
ventōsus, **-ā**, **-um**, *windy.*
ventus, **-ī**, m., *wind.*
venus, **-neris**, f., (**1**) *beauty, charm;* (**2**) *love.*
vēr, **vēris**, **n.**, *the spring.*
vērax, **-ācis**, *truthful.*
verbēna, **-ae**, usu. pl. **verbēnae**, **-ārum**, f., *an olive-bough, sacred bough.*
verber, **-beris**, n., (**1**) *a stripe;* (**2**) *lash.*
verberō, **-āvī**, **-ātum**, 1, *to beat, lash.*
verbum, **-ī**, n., *a word.*
verēcundus, **-a**, **-um**, *bashful.*
vernus, **-a**, **-um**, *of spring, spring-.*
verrēs, **-is**, m., *a boar.*
verrō, **versum**, 3, *to sweep.*
versō, **-āvī**, **-ātum**, 1, *to turn.*
versus, **-ūs**, m., (**1**) *a line, row;* (**2**) *verse.*
vertex, **-ticis**, m., (**1**) *an eddy;* (**2**) *the head.*
vertō, **vertī**, **versum**, 3, (**1**) *to turn;* (**2**) *tilt;* (**3**) *change;* (**4**) *overthrow.*
vērum, *but in truth, but yet.*
vērus, **-a**, **-um**, *true;* **vērum**, **-ī**, n., *the truth.*
vē-sānus, **-a**, **-um**, *raging, frenzied.*
vescor, **vescī**, *to eat, feed upon.*
vesper, **-perī**, m., *the evening-star.*
vester, **-tra**, **-trum**, *your, yours, of you.*
vestīmentum, **-ī**, n., *a garment.*
vestiō, **-īvī** and **-iī**, **-ītum**, 4, *to clothe.*
vestis, **-is**, f., *a garment.*
vetō, **vetuī**, **vetitum**, 1, *to forbid.*
vetulus, **-a**, **-um**, *elderly.*
vetus, **veteris**, *old.*
vetustus, **-a**, **-um**, *ancient.*
vexō, **-āvī**, **-ātum**, 1, *to trouble, harass.*
via, **-ae**, f., (**1**) *a way, road;* (**2**) *journey.*
viātor, **-ōris**, m., *a wayfarer, traveller.*
vicārius, **-iī**, m., (**1**) *a substitute;* (**2**) *successor.*
vīcīnus, **-a**, **-um**, *neighbouring;* **vīcīnus**, **-ī**, m., and **vīcīna**, **-ae**, f., *a neighbour.*
vicis, f., (gen.; the nom. is not found), (**1**) *change, interchange, alternation;* (**2**) *requital, recompense;* (**3**) *season.*
victima, **-ae**, f., *a beast for sacrifice, victim.*
victor, **-ōris**, m., *a conqueror.*
victrix, **-trīcis**, f., *conquering.*
videō, **vīdī**, **vīsum**, 2, *to see;* in pass., (**1**) *seem, appear;* (**2**) *seem good.*
viduō, **-āvī**, **-ātum**, 1, *to bereave of.*
viduus, **-a**, **-um**, *bereft, robbed of, widowed*
vigeō, **-guī**, 2, *to be lively, thrive, flourish.*
vigil, **-gilis**, *awake, watchful, alert.*

vigilans, -antis, *awake.*
vigilō, -āvī, -ātum, 1, *to keep awake, watch.*
vigor, -ōris, m., *energy, vigour.*
vīlis, -e, *cheap, common.*
villa, -ae, f., *a country house, farm, home.*
vinciō, vinxī, vinctum, 4, *to bind.*
vincō, vīcī, victum, 3, *to conquer, excel.*
vinculum and **vinclum, -ī,** n., *a fetter, chain.*
vindex, -dicis, c., *an avenger, punisher.*
vīnea, -ae, f., *a vineyard.*
vīnum, -ī, n., *wine.*
viola, -ae, f., (1) *a violet;* (2) *violet colour.*
violārium, -iī, n., *a bank* or *bed of violets.*
violens, -entis, *impetuous, furious.*
violenter, *violently.*
violentus, -a, -um, *impetuous, vehement.*
vīpera, -ae, f., *a viper.*
vīperīnus, -a, -um, *of a viper* or *serpent.*
vir, virī, m., (1) *a man;* (2) *husband;* (3) *hero.*
virens, -entis, (1) *green;* (2) *blooming, youthful.*
vireō, 2, (1) *to be green;* (2) *be fresh, vigorous.*
virga, -ae, f., (1) *a twig, sprout;* (2) *magic wand.*
virgineus, -a, -um, *of a maiden* or *virgin, maidenly.*
virgō, -ginis, f., *a maiden.*
viridis, -e, *green.*
virīlis, -e, (1) *of* or *like a man, virile;* (2) *manly.*
virtūs, -tūtis, f., (1) *excellence, virtue;* (2) *courage.*
vīs, f., (1) *strength, power;* (2) *force, violence;* (3) *abundance.*
vīsō, vīsī, vīsum, 3, *to go to see, visit.*
vīta, -ae, f., *life.*

vitiōsus, -a, -um, (1) *faulty;* (2) *vicious.*
vītis, -is, f., *a vine.*
vitium, -iī, n., *a fault, sin.*
vītō, -avī, -ātum, 1, *to shun.*
vitreus, -a, -um, (1) *glassy;* (2) *brilliant, splendid;* (3) *sea-green.*
vitrum, -ī, n., *glass.*
vitta, -ae, f., *a band, ribbon.*
vitulus, -ī, m., *a calf.*
vīvax, -vācis, *long-lived, enduring.*
vīvidus, -a, -um, *lively, vigorous.*
vīvō, vixī, victum, 3, *to live.*
vīvus, -a, -um, (1) *alive;* (2) *living, natural, fresh;* (3) *wakeful.*
vix, *hardly.*
vōcālis, -e, *musical.*
vocō, -āvī, -ātum, 1, *to call, summon.*
volitō, -āvī, -ātum, 1, *to fly to and fro, flit about.*
1. **volō, -āvī, -ātum,** 1, *to fly.*
2. **volō, voluī, velle,** (1) *to be willing, wish;* (2) *wish for.*
volūbilis, -e, *revolving, spinning.*
volucer, volucris, volucre, (1) *flying;* (2) *fleet.*
voluntās, -ātis, f., *will, desire, inclination.*
volvō, volvī, volūtum, 3, *to roll, cause to revolve.*
vōmer, -eris, m., *a ploughshare.*
vōs, *you.*
vōtīvus, -a, -um, *promised by a vow, votive.*
vōtum, -ī, n., (1) *a vow;* (2) *wish.*
voveō, vōvī, vōtum, 2, *to promise, vow.*
vox, vōcis, f., (1) *a voice;* (2) *word.*
vulgāris (volgāris), -e, *of the multitude, common.*
vulgō, -āvī, -ātum, 1, (1) *to make common, communicate;* (2) *spread abroad, publish.*
vulgus (volgus), -ī, n., *the multitude, people.*

vulpēs (older **volpēs**), -**is**, f., *a fox.*

vultus (**voltus**), -**ūs**, m., *countenance, look.*

Z.

zephyrus, -ī, m., *a gentle west wind.*

zōna, -**ae**, f., *a* (*maiden's*) *girdle.*

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